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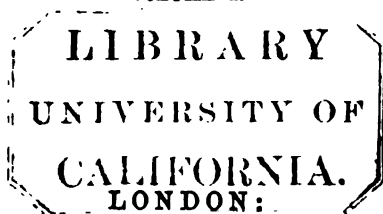
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' HISTORY
OF
CHRISTIAN NAMES.

BY THE AUTHOR OF
'THE HIST. OF REDOLYPPE,' 'LANDMARKS OF HISTORY,'
ETC.

VOLUME I.



RKER, SON, AND BOURN, WEST STRAND.

1863.

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PREFACE.

I CANNOT put forth this attempt without a few words of apology for having undertaken it at all. The excuse is chiefly, the attraction that the subject has had for me for at least twenty years, from the time when it was first taken up as matter of amusement. The difficulty of gaining information, and the inconsistencies of such as I did acquire, convinced me that the ground was almost untrodden; but the further I advanced on it, the more I perceived that it required a perfect acquaintance with language, philology, ethnology, hagiology, universal history, and provincial antiquities; and to me these were so many dark alleys, up which I only made brief excursions to knock my head against the wall of my own ignorance.

But the interest of the subject carried me on—often far beyond my depth, when the connection between names and words has lured me into the realms of philology, or where I have ventured upon deductions of my own. And I have ventured to lay the result of my collections before the public, in the hope that they may at least show the capabilities of the study of comparative nomenclature, and by classifying the subject, may lead to its being more fully studied, as an illustration of language, national character, religion, and taste.

Surnames and local names have been often discussed, but the Christian name has been usually considered too fortuitous to be worthy of notice. Camden did indeed review the current ones of his own day, and gave many correct explanations, chiefly from the German author Luther Dasipodius. Verstegen followed him up, but was more speculative and less correct; and since that date (as far as I am aware) no English author has given any real trustworthy information to the subject, as a subject. A few lists of names and meanings now and then have appeared in magazines and popular works, but they have generally been copies of Verstegen, with childishly shallow and incorrect additions. One paper, which long ago appeared in *Chambers' Journal*, was the only really correct information on English names *en masse* that I have met with.

The Anglo-Saxon names had been, however, treated of by Sharon Turner in his history, and Mr. Kemble put forth a very interesting lecture on *Names, Surnames, and Nicknames among the Anglo-Saxons*. Thierry, moreover, gives several explanations, both of Saxon and Frank ones, in the notes to his *Conquête d'Angleterre* and *Récits des Rois Mérovingiens*. These were groundwork. Neither Turner nor Thierry is always right, for want of having studied the matter comparatively; but they threw light on one another, and opened the way to the dissection of other names, neglected by them, with the aid of an Anglo-Saxon dictionary.

The Scriptural class of names was studied with less difficulty. Every Hebrew one has been fully discussed and examined by the best scholars; and the Greek, both biblical and classical, have received the same attention, and are in fact the most easy of all, as a class. With regard to Latin, much must be doubtful and inexplicable, but the best information at present attained to was easily accessible.

The numerous race of German appellations has received full attention from many ripe German philologists, and I have made much use of their works. The Scandinavian class has been most ably treated by Professor Munch of Christiana, in a series of contributions to the *Norsk Maanedsskrifts*, of which I have been kindly permitted to make free use, and which has aided me more than any other treatise on Teutonic nomenclature.

Our Keltic class of names has presented far greater difficulties. For the Cymric department, I have gathered from many quarters, the safest being Lady Charlotte Guest's notes to the *Mabinogion* and M. de Villemarqué's elucidations of King Arthur's romances, Rees' *Welsh Saints*, Williams's *Ecclesiastical Antiquities* and Chalmers's *Caledonia*; the least safe, Davies's various speculations on British antiquities and the *Cambro-Briton*. These verified by Dr. Owen Pugh's *Welsh Dictionary*, and an occasional light from Diefenbach and Zeuss, together with a list kindly extracted for me from the *Brut*, have been my authorities in the Welsh and Breton

departments. In the Erse and Gaelic names I was assisted by a very kind letter from the lamented Dr. O'Donovan, whose death deprived me of his promised revision of this extremely difficult class, and left me to make it out to the best of my ability from his contributions to the publications of the Archæological Society, from the notes to those of the Ossianic Society, Chalmers's *Caledonia*, and the Highland Society's *Gaelic Dictionary*.

From the first, however, I had perceived that the curiosity of the study does not lie merely in the meanings of the sounds by which men in one country are distinguished from one another. The changes through which the word passes is one great interest, and for this I had been collecting for years, from dictionaries, books of travels, histories, and popular tales, whenever people were so good as to give the genuine word, instead of translating it into English. Dr. G. Michaelis' *Vergleichendes Wörterbuch der Gebrauchlichsten Taufnamen* left me little to desire in this respect, especially with regard to German dialects, and I have used it copiously.

The history of names, however, seemed to have been but little examined, nor why one should be popular and another forgotten—why one should flourish throughout Europe, another in one country alone, another around some petty district. Some of these questions were answered by history, some by genealogy, many more by the tracing of patron saints and their relics and legends. Here my great

aid has been a French edition of Alban Butler's *Lives of the Saints*, where, in the notes, are many accounts of the locality and translations of relics; also, Mrs. Jamieson's *Sacred and Legendary Art*, together with many a chance notice in histories or books of travels. In each case I have tried to find out whence the name came, whether it had a patron, and whether the patron took it from the myths or heroes of his own country, or from the meaning of the words. I have then tried to classify the names, having found that to treat them merely alphabetically utterly destroyed all their interest and connection. It has been a loose classification, first by language, then by meaning or spirit, but always with the endeavour to make them appear in their connection, and to bring out their interest.

In general I have only had recourse to original authorities where their modern interpreters have failed me, secure that their conclusions are more trustworthy than my own could be with my limited knowledge of the subjects, which could never *all* be sufficiently studied by any one person.

Where I have given a reference it has been at times to the book whence I have *verified* rather than originally obtained my information, and in matters of universally known history or mythology, I have not always given an authority, thinking it superfluous. Indeed, the scriptural and classical portion is briefer and less detailed than the Teutonic and Keltic, as being already better known.

I have many warm thanks to render for questions answered, and books consulted for me by able and distinguished scholars, and other thanks equally warm and sincere to kind friends and strangers who have collected materials that have been of essential service to me.

Lastly, let me again present my apologies for my presumption, where the necessity of tracing out the source and connections of a word has led me to wander beyond my proper ken; let me hope that apparent affectations may be excused by the requirements of the subject, and express my wish for such corrections as may in time render the work far more accurate and complete.* Let it be remembered, that it is the popular belief, not the fact, that spreads the use of a name, and that if there is besides matter that seems irrelevant, it has been rather in the spirit of Marmion's palmers,—

‘To charm a weary hill
With song, romance or lay.
Some ancient tale, or glee or jest,
Some lying legend at the least,
They bring to cheer the way.’

March 9th, 1863.

* I wish to apologize for two errors detected too late. *Griselda* is from *gries*, a stone, stone heroine, not an incorrect compound of Greek and Italian. *Burd*, a maiden, is from the Anglo-Saxon *bryd*, the same word as *bride*, the betrothed maiden.

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GLOSSARY OF CHRISTIAN NAMES.

The names here given are referred, as far as possible, first to the language in which the form occurs, then to their root.

The original names, in their primary form, are in capitals, the shapes they have since assumed are in Roman type, the contractions in italics. A table is here given of the main stems and branches, with the abbreviations used for them in the glossary.

HEBREW { Modern Jew (Jew.)
(Heb.) { Aramaean (Aram.)

ANCIENT PERSIAN }
(Zend) { Persian (Pers.)

GREEK { Modern Greek (Mod. Gr.)
(Gr.) { Russian (Russ.)

LATIN { Italian (It.)
(Lat.) { Venetian (Ven.)
Spanish (Span.)
Portuguese (Port.)
Provençal (Prov.)
Wallachian (Wall.)
French (Fr.)

KELTIC {
(Kelt.) { Cymric . . . { Ancient British
(Oym.) { (Brit.)
Welsh
Breton
(Bret.)
Cornish
(Corn.)
Gadhaelic . . { Ancient Irish
(Gad.) { (Erse)
Modern Irish Dialect
(Ir.)
Gaelic
(Gael.)
Scottish
(Scot.)
Manx

TEUTONIC . . . (Teu.)	Northern . . . (Nor.)	{	Icelandic (Ice.)
			Norwegian (Nor.)
			Swedish (Swed.)
			Danish (Dan.)
			Norman (Norm.)
	Anglo-Saxon . (A. S.)	{	English (Eng.)
			Scottish (Scot.)
			Frisian (Fris.)
			Dutch
			Irish American (Am.)
	Old German . (O. G.)	{	German (Ger.)
			Bavarian (Bav.)
			Hamburg (Ham.)
			Dantzic (Dan.)
			Swiss
SLAVONIC . . .	Frank . . .		French
	Gothic . . . (Goth.)	{	Spanish (Span.)
			Portuguese (Port.)
	Lombardic . . (Lomb.)	{	Italian (It.)
	{		Russian (Russ.)
			Slovak (Slov.)
			Bohemian (Bohm.)
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	{		Lithuanian (Lith.)
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* *Sts. Gervasius and Protasius* were martyrs disinterred by St. Ambrose, at Milan. The name is therefore probably from a classical source, unless it was originally that of a Teutonic hero.

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* This, one of the English missionary nun princesses in Germany, is the patroness of the celebrated Valpurgisnacht. She died at Heidenheim, and her right feast is on the 26th of February; but being translated to Crichtstadt on the 1st of May, and mixed into numerous relics, the latter day was also hers, and strangely became connected with the witches' sabbath.

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* Every form of every name given in the index is not to be found in the text; but in all cases where a reference is given, the history, as far as ascertainable, of the leading portion of the original name will be found.

ERRATA.

VOL. I.—Page 11, line 4,—for 'Usatabula,'—'Usajabula.'
 Page 204,—for 'lion fame,'—'man's fame.'

VOL. II.—Page 89,—for 'Aluir,'—'Aluin.'
 Page 99,—for 'Bethoi,'—'Bethoc.'
 Page 214,—for 'Tyre, in Norway, is the only direct one,'—'Tyre and
 Thyra, in the North, are the only direct ones.'

HISTORY OF CHRISTIAN NAMES.

INTRODUCTORY CHAPTER.

THE SPIRIT OF NOMENCLATURE.

MUCH has been written upon the Surname, a comparatively modern invention, while the individual, or as we term it, the Christian name, has barely received, here and there, a casual notice from English authors, and has seldom been treated of collectively or comparatively. Yet there is much that is extremely curious and suggestive in the rise and signification of the appellations of men and women, their universal or partial popularity, the alterations by which they have been adapted to different languages, their familiar abbreviations, the patronymics formed from them, and the places or articles called from them. In fact, we shall find the history, the religion, and the character of a nation stamped upon the individuals in the names which they bear.

It is to Christian names, properly so called, that our attention will chiefly be directed. Other names, not acknowledged at any time as baptismal, or only given so exceptionally as not to deserve notice, are here omitted, or only treated of when their analogy is needed to illustrate the history of a true Christian name.

The original proper names of men and women arose—

First, from some circumstance connected with the birth, such as Esau, hairy; Jacob, taking by the heel; Agrippa, born with the feet foremost.

Secondly, from the complexion, *e.g.*, Edom, red; Flavius

and Fulvius, yellow; Don, brown; Ruadh, red; Boidh, yellow; Blanche, fair.

Thirdly, from the qualities desired for the child, such as David, beloved; the Persian Aspamitas and Greek Philippos, both lovers of horses; the Keltic Eochaidh, a horseman; the Teutonic Eadgifu, happy gift; the Slavonic Przemysl, the thoughtful.

Fourthly, from an animal, Deborah, the bee; Jonah, Columba, Golubica, the dove; Zeeb, Lycos, Lupus, Wolf, Vuk, all signifying that strangely popular wild beast the wolf.

Fifthly, from a weapon, as the Teuton Gar, a spear.

Sixthly, from a jewel, Mote Mahal, in Arabic, pearl of the harem; Margarite, a pearl in Greek; Stein, a stone or jewel in Teutonic.

Seventhly, religious names, dedicating the child to the Divinity, such as Ishmael, heard of God; Elijah, God the Lord; and among idolaters, Artemidorus, gift of Artemis; Jovianus, belonging to Jupiter; Brighid, the Irish goddess of smiths and poets; Thorgils, Thor's pledge.

To these we may add a few names of flowers, chiefly borne by women, and always indicating a poetical nation, such as Susanna, Lilies, Rhode, Rose, and the Slavonic Smiljana, the amaranth, a description of name never found among the unimaginative Romans.

Also a few indicating times of deep sorrow and distress, such as Beriah, son of evil, named when it went ill with his father Ephraim; Jabez, sorrow; Ichabod, the glory is departed. These being of ill omen, never prevailed among the joyous Greeks; but among the quick-feeling Kelts we find Una, famine, and Ita, thirsty, recording, no doubt, times of sorrow. Also Posthumus and Tristan, though not originally bearing the meaning since attributed to them, and Dolores, a name of Spanish Roman Catholic growth, have all been applied to express the mournful circumstances of some 'child of misery, baptized in tears.'

Natural defects have likewise furnished names, such as Balbus, the stammerer; the Irish Dorenn, the sullen; and Unchi, the contentious. These are most common among the Romans, owing to their habit of continuing a father's name, however acquired, to the son. And the Romans likewise stand alone in their strange and uncomplimentary fashion of giving individual names from numbers, one in which they have never been imitated, except now and then, where the number of a family has become so remarkable as to be deemed worthy of commemoration in the names of the younger children.

The invention of original names usually takes place in the early stages of a language, for a preference soon arises for established names, already borne by kindred, and as the spoken tongue drifts away from the primitive form, the proper name becomes a mere appellative, with the original meaning forgotten, and often with a new one incorrectly applied to it. The names in popular use almost always belong to a more ancient language than that spoken by the owners; or else they are imported from some other nation, and adapted to the mouths of those who use them. Flexibility of speech is only acquired at a very early age, and persons who have never spoken more than their mother tongue, have no power to catch foreign sounds, and either distort them, or assimilate them to words of their own. The ear catches the word imperfectly, the lips pronounce it after their own fashion, and the first writer who hears it, sets it down to the best of his abilities, to be read, as it may chance, by others, ignorant of the sound the letters were meant to represent, and thus striking out absolute novelties. Even where it travels by the medium of writing, the letters of one language are so inadequate to express the sounds of another, that great changes take place in pronunciation, even while the spelling remains identical, and these become visible in the popular contractions.

Thus a foreign conquest, or the fusion of one nation into another, by introducing two orders of names to the same country, and likewise breaking up and intermixing their two original forms of speech, leaves the names untouched belonging to the dead language, while the spoken tongue goes on living, growing, and altering.

The Hebrew is an instance of this process. It was a living tongue up to the Babylonish captivity, and constantly formed new names from the ordinary speech of the people; but when the Jews returned, they spoke the Aramean dialect; the old Hebrew was dead; they still called their children by mangled and contracted Hebraisms, inherited from their forefathers, but were in general not aware of their meaning, and were willing to give them Greek terminations to suit the literary taste of the east. That there was no vigour to throw out new names, is attested by the very scanty number of Aramean derivation. Yet it is these corrupted Hebrew names, marred by Aramean pronunciation, by Greek writing, and by the speech of every country, that are the most universally loved and honored in every Christian land.

Greek may be said to have never died, and it has, from first to last, been the most vigorous of all languages in creating and spreading names, which are almost all easily explicable. It is a country, which, though frequently conquered, has by its glorious literature, both pagan and Christian, gained wide dominion for its language, and even the present vernacular of the peasant and sailor is not so decayed but that they can comprehend a line of Homer or a verse of St. John. Thus there is a long list of Greek names ever new, with comparatively few importations from other tongues, and for the most part conveying their meaning and augury.

On the contrary, before Latin was born, the dialects that had produced Latin names were lost, and those who, by inheritance, bore the scanty stock that came down to them,

were often at a loss for their meaning ; nor in general is it so much the names actually borne by ancient Romans, as appellations formed out of the Latin language, that have been the Latin contribution to Christian nomenclature. The universal victors chiefly spread Roman names by adopting the conquered as their clients, and conferring their own nomina when they bestowed the right of citizenship.

Keltic still lives in its corners of the world, but invents no fresh epithets ; it is as much as it can do to explain the old ones, which have for the most part continued in use in their remote corners, but usually each with a name by the side from some more fashionable tongue, supposed to translate it to the civilized ear. For instance, Tadhg, which means in Erse, a poet, is called in English speech, Teague or Thady ; and then further transformed into the Aramean, Thaddeus (praise) ; or the Greek, Timothy (honour God) ; with an utter loss of the true association.

The Teutonic names are taken from the elder branches of the Teuton languages, before they became commingled in different degrees with the later progeny of Latin, and with one another. We here use the word Teutonic, because it is the most convenient term by which to express the class of languages spoken by the great Germanic family, though we are aware that it is not absolutely correct as a class-appellation including all. Iceland and Scandinavia use their ancient tongue, but slightly altered, and there may be found the true forms and interpretations of the greater number of the appellations in common use. German continues the old High German, but is no safe guide to the meaning of names which belong to a much earlier form than that in which we now see it, and it has only created a few modern ones of its own. Anglo-Saxon explains most of its own names, but not reliably without comparison with the other branches. It was a language killed by the Norman conquest, just as the Norse of the invaders had been previously smothered

by their conquest of Neustria, and the English which grew up among them used more of the Frank names adopted by the Normans in France, than of its own Anglo-Saxon ones; and only after the Reformation was there an attempt, and that not a very successful one, at the fabrication of native English names. France kept Frank names, and clipped them while ceasing to speak Frankish, and using minced Latin. Lombardy, too, used the old heroic names of the fair-haired barbarians, even while its speech was constant to the flowing Latin; and Spain has much more of the nomenclature than of the tongue of her Goths.

Slavonian has corrupted itself, but become Christian, and while living on the eastern borders of the European commonwealth, has sent a few names of great leaders into the general stock of nomenclature, which has been formed by contributions from these six original branches, with a few chance additions from other quarters.

Each nation had a stock of its own at first, but as tribes became mixed, their names were interchanged, and varied by the pronunciation of those who adopted them; and when Christianity produced real union, making the saint of one country the glory and example of the entire Church, the names of the holy and the great became a universal link, and a token of the brotherhood established from land to land.

It was not at first, however, that this fusion of names commenced. The first Christians were Jews, with Hebrew, Aramean, or Greek names of their own, and their converts already bore Greek or Latin appellations, which were seldom altered. In the case of the Romans, children almost necessarily succeeded to family names, and the Greeks alone could at first exercise any choice, forming words of Christian meaning for their children, or bringing in those of their revered instructors in the faith; and afterwards, persons using the Latin tongue, but not encumbered with the numerous names of a citizen, followed their example. The

Teutons, when converted, were baptized by the names they already bore, and gave the like to their children; nor does it seem to have been till the older forms of the languages were expiring, that the introduction of old saintly names became by any means frequent. When names were mere appellations, not descriptions, a favourite character was sought for in the legends of the saints, or the child was dedicated to, or placed under the protection of, the patron whose name he bore. The theory was, that the festival in the calendar on which the birth took place, established the claim of the infant to the care of the patron, and thus fixed the name, an idea which still prevails in the Greek church, but it was more usual to select a favourite patron, and instead of keeping the child's birth-day, to feast him upon the holy day of the saint, a custom still observed in Roman Catholic countries.

The system of patron saints was greatly established by the veneration of relics. It was the presence of a supposed fragment of the body that was imagined to secure the protection of the saint to country, to city, to village, or family; and often the 'translation' of a relic can be traced as the seed which has sown a whole crop of names suddenly bursting out all over the country, as the Diego of Spain, the Andreas of Flanders, the Marco of Venice, the Adrianus of Holland, the Radegonde of Poitiers, the Anne of Prague. Or the prominence of a fresh doctrine is shown in nomenclature, as by the outburst of Scripture names in all Calvinist countries; so that in French pedigrees, Huguenotism may be traced by the Isaacs and other patriarchal apparitions in the genealogy, and Puritanism has in England produced the quaint Old Testament appellations to be found in every parish register. On the other hand, the increasing devotion to the Blessed Virgin is indicated by the exaggerated use of Mary in Roman Catholic lands, the epithets coupled with it showing the peculiar phases of the

homage paid to her, and almost gauging the amount of superstition in the country.

Religion has thus been in general the primary guide to individual nomenclature, and next in order must be ranked the family feeling that renders Christian names almost hereditary. In most places where primitive customs are kept up, it is an almost compulsory token of respect to call the eldest son after his paternal grandfather. This has indeed been almost universal. The ancient Greeks always did so unless the grandfather were alive, when the child was thought to take his place by bearing his name, and thus to bring death upon him. The Arabs have had the habit from time immemorial, and as parents are not called by their own name, but the father or mother of such a one, a young boy is always addressed as Abu, the father of his future son, who is to be called after his grandfather. An English lady at Jerusalem, whose husband's name was James, and that of her son Alexander, was always called by the Arabs Om Iskendar, and her child Abu Iakobi. Parallel to this was Mrs. Livingstone's negro name of Ma Robert, the mother of her little son.

In Scotland and in the north of England, the paternal grandfather and grandmother have namesakes in the eldest son and daughter, then comes the turn of the grand-parents on the mother's side, then of the parents themselves, after which fancy may step in. In Germany the same practice prevails as regards the two eldest; and likewise in the south of France, where the child, whatever its sex, bears the grandfather's name, thus accounting for various uncouth feminines; but though thus christened, the two eldest children are never so called, but always by the diminutive of their surname.

Nothing but a death brings any variety in the regular course of names in families where these customs have been kept up; but when a child dies it is reckoned of evil omen to call the next after it.

However, distinguished, or wealthy, or beloved god-parents often interfered with these regular successions, and in this manner queens have been the great conductors of female names, bestowing them on their nobility, from whom they spread to the commonalty.

Literature requires considerable cultivation in a country before it spreads many names. It gave some in the latter days of Greece, and more after the old hereditary customs of Rome were broken up; then, during the dark ages, its influence was lost, except at Byzantium; and only when the chivalrous romance became fashionable, did a few poetic knights and dames call their children after the heroes of the Round Table, or the paladins of Charlemagne, and then it must have been in defiance of the whole system of patron saints until the convenient plan of double names, first discovered by the Germans and French, enabled them to unite fancy and dedication, or compliment.

The revival of learning in the fifteenth century, however, filled Italy with classical names, some of which spread into France, and a few into Germany; but as a general rule in modern times, France, England, and America, have been the countries whose nomenclature has been most affected by literature; France, especially so, the prevalence of different tastes and favourite novels being visible from the fifteenth century downwards, through its Arcadian, its Augustan, its Infidel, its Revolutionary periods; while England, since the Reformation, has slightly partaken of all these tastes in turn, but with her own hereditary fashions and religious influences mingling with them; and America exaggerates every variety in her mixed population.

Savage nations who have any imagination in their composition generally call themselves after the grander animals or phenomena of nature in their country, or from some point of personal appearance. The poetical names of the Red Indians are well known—Minnehaha, laughing water,

the heroine of Longfellow's poem ; Watapinat, Eagle's Nest ; Wabishaw, the Red Leaf ; Opan Tanga, Great Elk ; Mawhooskan, the White Cloud, and the like. Near Hudson's Bay, the Indian women are usually called from the martin, White Martin, Black Martin, Martin's Head.

The Kaffirs give descriptive names intended to be of good omen, such as Umali, money ; Umfac, a boy ; or in remembrance of the time of their birth—thus, a child born when the lung sickness was devastating the cattle at Natal was called by the name of Lung sick. It is the same with the Melanesian races. A girl from the Loyalty isles in the Pacific was Wasi tu tru, or little chattering bird.

Such names as these, usually long and compound, (for it is a curious fact that the more uncivilized the nation the more polysyllabic the names), are insufferable to the rude and contemptuous sailors and colonists with whom these nations first come in contact, and Jack, Dick, or Tom, are sure to be applied by Englishmen to such natives as come into intercourse with these first settlers, and the habit of using significant names is rapidly dropped in favour of almost any word picked up from the civilized man. A Kaffir boy was called *Skellum*, the Natal patois of the Dutch *schelm*, a rascal, and a man who had been in the Cape corps, called his children by the words of command, Right about face, and Left shoulder forward !

When Christianity is brought in, missionaries have usually preferred giving what they consider as truly Christian names in baptism, as marking the line more distinctly between the savage and the convert, but as the sounds are often unpronounceable by the native tongue, fresh forms are produced, as, in New Zealand where the Maories being unable to pronounce *L*, call Lot, Rota ; Philemon, Pirimona ; William, Wiremo ; and the Kaffirs of Natal, with an opposite difficulty call Harry, Hali ; Mary, Mali.

Some missionaries however give a convert a name of

Christian signification in its own language, as of twins born to a Kaffir catechist, one, baptized at the point of death, was called in Kaffir, 'He is going away;' the other, who was likely to live, 'The Preacher.' Usatabula, One who rejoices, was another Kaffir convert.

In every intelligent nation the giving of the name has always been regarded as a solemnity, often accompanied with a religious rite.

With the Hebrews, circumcision was the period of giving the name to a child as a token of his being then admitted into the covenant made with Abraham and his descendants. The rite was usually performed by a priest, but the name was uttered by the father, and the solemnity was fixed at the eighth day after birth, by the original institution.

The Arabs derived the custom from Abraham, though with many tribes it is deferred till the thirteenth year, the time at which Ishmael was circumcised. Other eastern nations have practised the same ceremony, deriving it, some from Mahometanism, some from remote tradition; and the Abyssinians, among many other Jewish customs, both circumcise and baptize. In fact, the Semitic and Hamitic nations may all be broadly classed as circumcised, the descendants of Japhet as uncircumcised.

And just as the practice of circumcision seems to have been already known, when divinely adopted as the mark of the covenant, so among the remaining nations, the naming of children was usually accompanied with a bathing in water.

Greeks were named by their fathers at a solemn feast given on the 5th, 7th, or 10th day of their lives. Romans inherited at least one name; but their own individual *præ-nomen* was in early times solemnly bestowed at fourteen, when they ceased to wear the *bullæ* or hollow golden ball suspended from their neck, and assumed the *toga virilis* of white with a narrow purple hem; but in later times, the name was imposed on boys on the ninth, on girls on the eighth, day,

and with a bathing in water, whence this day was called, *dies lustricus*.

The northern nations were wont—on the infant being presented to its father—to dip it at once into water, and mark it with the sign of Thor's hammer, as its future name was given.

So again the Buddhists of the east wash the child while they give the name, and thus the Portuguese priests who first visited them were led to believe their whole system a diabolical parody of Christianity.

And as Baptism, already the sign of the admission of proselytes to the Jewish faith, was appointed as the means of entrance into the Christian covenant, the Apostles and their successors, following the old analogy, gave the name as they poured the water, and swore in the newly-admitted member of the Church.

Thenceforth the same brief form of words has been said over every being who has been admitted to the Christian promises throughout the earth, and the name then imposed has been each one's individual, inalienable possession—the appellation in childhood, and afterwards used in the more solemn moments of life, in the marriage vow, in all oaths and engagements, and on all occasions when the person is dealt with in his individual capacity.

The simple Christian name of Kings and Queens stands above all their titles, and for many years in Italy, the Christian name was the usual address to all persons of all ranks, as it still continues to be in Russia, where the simple baptismal name with the patronymic is the most respectful address from the servant to the noble. The concealment of the Christian name under titles and surnames gradually began to prevail in France under the Bourbon dynasty, and by the reign of Louis XIV. had so prevailed that territorial designations were exclusively used by all who could lay claim to gentle birth or to wealth; and from the earliest age, children

were called *Monsieur de*, or *Mademoiselle de*—their father's various titles or estates,—the juniors coming down to the surname when all were exhausted by the elders, and the Christian name seldom allowed to appear even in the tenderest moments. It is only from their pedigree, not from the letters of the most affectionate of mothers, that we can learn that the son and daughter of *Madame de Sevigné* ever had Christian names at all, and it was only to the fact that she was the youngest of so large a family that even *Mademoiselle d'Adhemar* was no distinction, that '*Pauline*' owed it that she was thus known.

England never became quite so artificial, but it was probably to this French influence that it was owing that peers dropped the use of their Christian names, even in their signature, and that it became usual to speak of the married ladies of a family as '*my daughter Baxter*' or '*my sister Smith*,' while the graceful title of a knight's wife, *Dame*, with her Christian name, was discarded for *my lady*, and the unmarried woman's *Mistress Anne* or *Mistress Lucy*, became the unmeaning *Miss*; and after being foolishly called *brevet rank* and only used by old maids, has fallen into entire disuse.

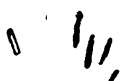
The turn for simplicity that inaugurated the French Revolution gradually revived regard for the true personal name, rather than the formal title, and it assumed its natural place as a sign of familiarity and endearment.

Names of religion, as they were called, probably commenced when a monk, chancing to bear an appellation too harsh or too heathenish to suit his brethren, dedicated himself by some name dear to Christian associations—very possibly thus first beginning the fashion of reviving saintly nomenclature. Gradually the change became a matter of custom, and was supposed to betoken a change of life, a leaving the world and beginning afresh; and in the instance of the admirable *Mère Angélique* of Port Royal, we see that the alteration was sometimes made with a worldly

design. Her true name was Jacqueline, but when presented to her Abbey at nine years old, the Pope refused to admit her at such an uncanonical age; and so utterly unscrupulous had men's minds become with regard to church benefices that her father M. Arnauld, conscientious and honourable as he was, actually imposed her on the Pope, by her monastic title of Angélique, which she was afterwards to render so famous by her piety, and by the discipline which she re-established in her convent.

Confirmation is likewise considered by the Church of Rome as an occasion of adopting a new name, partly as a sign of a renewed vow and partly as a self-dedication to some favourite patron, sometimes as a means of obtaining a more euphonious title. Thus the youngest son of Catherine de Medici, having been christened Hercule, took advantage of his confirmation to call himself François, the death of his elder brother having left that favourite of the house of Valois vacant for him.

Popes began by a few instances of change of name on their elevation in honour of some favourite saint, but before the 11th century, two or three instances of speedy mortality among those who would not part with their own, led to a belief that to retain it was unlucky, and a set of stock papal names was provided for all in turn, becoming further limited when it became the fashion to assume the name of the pontiff by whom the cardinal's hat had been given to the newly elected pope.



PART I.



CHAPTER I.

SECTION I.—*Hebrew Nomenclature.*

HEBREW, the sacred language, and the medium of all our earliest knowledge of the world and of man, furnishes almost all of the first names known to us, which are in general, verbs, substantives, or adjectives from that tongue, suggested either by inspiration or by some of the natural motives observed in the former chapter.

Cain was so called from the verb to *get*, when his mother cried in her joy, 'I have gotten a man from the Lord,' in the futile hope that in him the promise of her seed would be fulfilled. Abel (Hebel) on the other hand signified a breath, or vanity, as though named when his parents were disheartened by experience of the dreariness of the world beyond the paradise they had lost, or as some think this title may have been given after his death to express the shortness of his life. Noah, or consolation, was named in the spirit of prophecy; so again was Melchizedec, king of righteousness; while Peleg, or dispersion, records in his appellation that he was born at the time of the confusion of tongues.

The minute history of the naming of the twelve patriarchs, with the remarkable allusions made to their names as their father blessed them, furnish the best illustrations of the presaging spirit of early nomenclature.

Reuben, 'behold a son,' cries the mother in her first pride; Simeon, 'He that heareth,' because He had heard her prayer;

Levi, a joining, in the trust that her husband would be joined with her; Judah, praise, in praise of Him who had given these four sons, and Judah, 'thou art he whom thy brethren shall *praise*,' is repeated by Jacob; Dan, a judge, is so called by his adoptive mother because her cause is judged, 'and Dan shall *judge* his people' is his father's blessing; Napthali commemorates Leah's wrestling with her sister; Gad is one of the *troop* round Leah, 'and a *troop* shall overcome him,' saith Jacob; Asher, is *blessed*, and Moses cries, 'let Asher be blessed;' Issachar, is hire; and Zebulon, a dwelling, because Leah hoped her husband would dwell with her, and his promise from his father is that he shall *dwell*. Rachel cannot name her long desired first-born without a craving that God would add to her another son, and thus Joseph means an *addition*, and when that second child was given, and she felt that it was at the cost of her own life, she mourned over him as Benoni, son of my sorrow; but his father with more hopeful augury called him (probably at his circumcision) Benjamin, son of my right hand.

The earlier names were very simple, such as Leah, weary; Adah, ornament. But about the time of the going into Egypt compound words were employed, family names began to grow traditional, and several of Egyptian etymology were acquired.

Some persons are of opinion that Hebrew, as a language, was only formed after the coming out of Egypt, and is referred to in the Psalms by the words 'he heard a strange language.' This, however, is mere speculation, and it is certain that Hebrew was only one of various eastern tongues all very nearly related to one another, and forming the Semitic family. These were the Arabic spoken by the tribes of the Desert, the Phœnician of the Canaanite nations in Palestine, and the Syriac or Aramean of the Syrians and Assyrians or Chaldeans, who wreaked the divine vengeance upon the Jews.

Of these, Arabic survives, though of course greatly altered, but its literature, which is chiefly of the seventh and eighth centuries, forms an important link between the original and the spoken tongue, and assists in the interpretation of other eastern languages.

Phœnician and Hebrew were closely allied, but the one has perished from the face of the earth, except in old inscriptions: the other, though ceasing to be a living language after the Babylonian captivity, when it became swamped in Aramaean, has ever since been the language of the learned among the Jews; the Scriptures have been carefully preserved in it, without the slightest variation, and the lessons from the Law and Prophets, and the songs from the Psalms have never ceased to be rehearsed in the synagogues in their original form.

The Aramaic, however, became the Jewish vernacular, and so continued after the return from Babylon, nor has it ceased to prevail, under the name of Syriac, among a considerable portion of the natives of the East. So far had it diverged from the ancient Hebrew, that after the lessons from the Scriptures, a gloss or paraphrase was read aloud in the synagogues to enable the people to understand what they heard; and the priests and scribes, or lawyers, alone, pretended to a clear comprehension of the old speech of their forefathers.

Moreover, the Greek invasion of the East, and the establishment of the Macedonian dynasties of Egypt and Syria, rendered the Grecian the language of foreign relations and of literature, and caused it to be understood by all who pretended to polite education, or meddled with politics and commerce. The Septuagint, or Alexandrian version of the Scriptures, was used in private by the Græcised Jews, and was the form in which their sacred books became known to those of foreign nations who took interest in them.

The Roman conquest in like manner brought in a certain amount of influence from the Latin language, though not to the same extent, since all cultivated Romans were by this

time instructed in Greek as part of their education, and even those of inferior rank used it as the medium of communication with the people of the East.

Thus, in the time of the Gospel history, the learned alone entered into the full import of the old Hebrew names, nor were new ones invented to suit the occasion, with a very few exceptions, and these few were formed from the vernacular Aramean. The custom was to recur to the old family names belonging to ancestors or kindred, and in the account of the circumcision of St. John the Baptist we see that a deviation from this practice excited wonder. Tradition and change of language had, however, greatly marred these old Hebraisms; Jehoiadah, (*j* pronounced *y*), (known of God,) had after the captivity lost its significance in the form of Jaddua, then was Græcised, as Ἰωδαί, (Hiodae,) and was Latinized as Jaddeus! These corrupted ancient appellations were the favourites, but imitation and compliment caused some Greek ones and even some Latin ones to be adopted, some persons using their national name at home, and bearing another for their external relations, such as John or Mark, Saul or Paul.

The persons most revered by Christians, and who have had the most influence on nomenclature, thus bore either corrupt Hebrew, or else Aramean, Greek, or Latin names, which all have been handed down to us through the medium of Greek authorship, afterwards translated into Latin, and thence carried by word of mouth into every Christian land, and taking shape from the prevalent pronunciation there.

Eastern Christians have gone directly to the Greek; but the Western Church used nothing but the Vulgate translated from the Septuagint and from the original New Testament. Thus the Old Testament personages, as well as those of the Gospel, were known to mediæval Europe, and are so still to the greater part of the continent in their Greco-Latin shape.

But King James I. caused his translators to go back to the fountain head, using the original Hebrew and Greek—and only applying to the Septuagint and Vulgate as means

of elucidation, not as authorities. In consequence, many of the Old Testament names assumed their original shape, as far as it could be expressed by English letters, but these were mostly those but slightly known to the world, not those of the principal characters, since the translators were instructed not to make needless alterations such as should make the objects of ancient veneration appear in a form beyond recognition. Therefore it is that some English Old Testament names are unlike those of other nations.

Those who were at work on the New Testament, however, left the ancient names, there occurring, as they found them in the Greek, and thus arose the disparity we remark in the title given to the same individual, Noah or Noe, Korah or Core, Uzziah or Ozias.

For the most part Old Testament names, as such, have had little prevalence excepting under the influence of Calvinism. The Roman Catholic Church neglected them because they did not convey patronage, and Lutheranism has not greatly adopted them, but they were almost a badge of the Huguenot party in France; and in England, William L'Isle, in 1623, complains of some 'devising new names with apeish imitation of the Hebrew,' and in effect there are few that do not give an impression of sectarianism or puritanism. In England and America, the more obscure and peculiar ones are chiefly adopted by the lower classes; in Ireland several prevail for another cause, namely, their supposed resemblance to the native Erse appellations that were long proscribed by the conquerors.

Those that were borne by the remnant of faithful Jews, who were the stock on which the Christian Church was grafted, have gone out into all lands, infinitely modified by the changes they have undergone in their transit from one people to another.*

* Books consulted:—Max Muller's *Lectures on Language*; *Proper Names of Scripture*; Smith's *Dictionary of the Bible*.

SECTION II.—*The Alphabet.*

Before, however, the force of these changes can be comprehended, it will be needful to touch slightly on the history of letters.

These, the expression of sounds by symbolic marks, have been distinctly traced backwards to Palestine, and were thought by the Jews to have been an actual divine revelation, so that the alphabet in its order was regarded as absolutely sacred, and the 119th psalm itself is one great acrostic—each of its twenty-two divisions consisting of eight lines all commencing with the same letter, all in alphabetical order, and in praise of the law, for the transmitting of which the pious Jew believed these letters to have been first given to man. The titles in the Bible version of the psalm, as well as to the metrical translation of Sternhold still attest its ancient system and significance.

Whether this be reality, or only a devout imagination of the time of Ezra, there is reason to believe that the Hebrew letters at present in use, as well as the Phœnician, are both copies of some elder alphabet, very similar, but from which each has slightly diverged. From this too are derived other eastern alphabets, which, not conveying Christian names, do not concern the subject; and from the Phœnician in its elder form came likewise the Greek letters, brought according to the old Greek myth by Cadmus from Thrace; and from the Greek were derived first the Latin letters, and in later times the Gothic race of characters now in general superseded by the Latin.

Each letter suffered more or less change in its travels from varieties of pronunciation, and several additions were made to suit the exigencies of the language, some redundancies were cut off, others preserved by custom in spelling though not in speech. It is to these alterations that we owe the varieties of what is intended for the self-same name; and for the better comprehension of our future subject, it will be

wisest, at the risk of some length, to explain the chief transitions.

It must first be understood that the original alphabet was entirely of the consonant sounds. The breathings between them were left to be indicated by the light of nature at first, and latterly, in the case of Hebrew, by small points or tittles. On the other hand there were many more forms of the aspirate, amounting to a guttural, and the original alphabet appears to have consisted of five courses of four sounds each.

Aspirate or Guttural	A	E	H	I	O	R	U
Labial	B	F			M	P	V
Palatal or Sibilant . .	C	G	K		Q	S	X
Dental	D		⊙	L	N		T

Running over in our minds the first four letters which all the best known alphabets preserve, we shall see the principle of this arrangement, and that it is partially carried out in other courses of letters, though almost always broken in every alphabet by omissions or interpolations, and far from perfect even in the Hebrew.

The Hebrew letters of the modern rabbis have greatly changed from those of primitive use, and to get an idea of their original form, it is necessary to recur to those used in coins and inscriptions where the germ of resemblance to Arabic and Greek can be detected, as well as in some cases a likeness to the object whose name they bore in the East, and carried to Greece, but dropped at Rome where it became unmeaning.

The Greek alphabet, in its oldest form came direct from the elder Phœnician, and ended with τ. The present Greek alphabet is the same in the main, but has received many additions, and some few subtractions, either from invention or adaptation. The Latin letters had sprung from it *before* most of these changes had taken place, and they took their bold rectilineal form and sturdy pronunciation from the character of the people who used them, dropping some and changing the use of others, and calling all from sound alone.

The next eldest child of the Greek alphabet is the Runic, carried to the North in some unknown age, and employed for engraving on sticks for messages, on stones for monuments. It too named its letters, but not from the tradition of the eastern words of forgotten meaning, but from objects existing in the North,—and it arranged them in a form of its own.

When the Goths grew civilized enough to write, and Ulflas translated the Scriptures, it was from Greece again that the alphabet was taken, which with the modifications incidental to pronunciation and copying, has descended to modern times as German or old English.

The Anglo-Saxons had a separate alphabet of their own, more the child of Rome than of Greece, but which gave way beneath Norman influence to the current hand which had risen out of the old Gothic and which prevailed in MS. to the seventeenth century, and even to the present day in legal instruments. Anglo-Saxon letters are however still used in Erse printing.



From the fact that the earliest printers were Germans, their types were at first in use, and account for the universal black letter that England employed with the rest of northern Europe.


Italy, however, had been constant to the Roman letter; and the superior clearness of such type gradually persuaded the greater part of Europe to adopt it for their books; and by the end of the seventeenth century, the handwriting which had made these Roman letters cursive, was beginning to supersede the stiff old Greco-Gothic English. ‘An Italian hand’ was, however, long esteemed as worthy of special note as an accomplishment.


SECTION III.—*Aspirates, Vowels, and Semi-Vowels.*

A. E. H. I. J. O. Q R U. V. W Y.

The first eastern letter, by name, in Hebrew, *aleph*, was the softest form of the aspirate, and in form was said to represent an ox and its driver, א; this being the form in

Phœnician and on old Hebrew coins; the rabbis, however, called it *doctrine*. It was turned into the Greek alpha, Α α, and has since preserved its vowel mission unchanged, as a. The Runic Α was formed , and meant the year, being called *aar*. The Gothic form was ; in the Saxon the bar in the letter crossed the apex. Our own intonation of the letter is exceptional, making it a double sound like *ai* instead of *a*.

The fifth letter and first aspirate of the next course, , said to have been once a hieroglyphic of the pomegranate worm, but also explained as *this*, was called *he*, but on going to Greece was turned round as Ε ε, and has so continued throughout the world as the second vowel, only slightly modified by language. *I*, *yis*, an *icicle* did duty in the Runic writing both for *I* and *E*, with a mark across it for the latter.

The rougher aspirate, very harshly pronounced, has had a more complicated history. Shaped  and called *cheth*, or life, the Samian Greeks termed it *hetaar*, *eta*, wrote it Η η, and used it as a harsh or long *e*, and in this form it lost its old purpose as an aspirate, or, more properly speaking, it gradually ascended above the line and left only its feet to indicate its former existence in Greek writing and mark the aspiration. The original *e*, then, was used short and called epsilon, or *e* without the aspirate. Latin, however, saw no use in two sorts of *e* and retained the *H* in its old use as an aspirate, and has thus handed it down to all the heirs of Latinity, though, curiously enough, German text-hand retains the old Greek η as its *e*. The Greek letter Χ χ *chi*, was subsequently adopted for the harsher Greek aspirates which were akin to the sound of *K*. When the Septuagint was translated, the usual fashion of the writers was to indicate the aspirate at the beginning of a word by their accents and to omit that at the end, so as to make it declinable and soften the pronunciation. The Latin translator sometimes turned the accent into an *h*, sometimes omitted it altogether but preserved the Greek termination. Again, the Englishman, going back to the original Hebrew, used an *H*

or *ch* hard where he found an aspirate, and at the same time the fellow-translator, working on the New Testament, copied down his Greek word in similar spelling to what he found there. Thus we have Hannah and Anna; Hezekiah and Ezekias; Noah, Noachas, and Noe.

Aspirates are indeed a matter on which the world is little agreed. Europe retained few out of a large number used in Sanskrit, and *h* is the only letter by which moderns mark them, often in combination with other letters. Our *gh* in *cough*, *through*, &c., is the remains of a disused guttural, and these sounds are still very numerous in the Gaelic languages, though there is no means of indicating them but by the *h*. Even the Romans, who carried on the *h* for the benefit of the present world, seem to have been in doubt where to use and where to omit it, and their descendants, the Italians, scarcely ever use the *h* for its original purpose, though the Spaniards have made many of their words begin with it instead of the *f* of the original Latin. Indeed, the principal use of *h* to an Italian is to make up the *ch* by which he represents the sound of the Greek, and that does duty with him for *k* *q*, his enervated *c*, with also serving to harden his *g* upon occasion.

It does its duty in most Teutonic tongues, into which it was imported as *h*; but it has another office—sometimes with *ch* representing χ , at others softening the sibilant with *sch* in German, *ch* or *sh* in English, where its effect on a *c* in ordinary instances is the exact reverse of that which it has in the Italian. In most Teutonic words the *ch* is soft, and likewise in some so long adopted from the Greek that custom has sanctioned their first ignorant pronunciation, *e.g.* in archbishop, while in those from the Greek, such as Christian, the sound is that of *chi*.

In the Keltic tongues, again, *h* is introduced in the oblique cases, softening and altering the pronunciation of the former consonant. Indeed Erse never begins a word with it, except by inflexion from *f* or *s*.

The other offices of modern *h* will be referred to in speaking of Φ and θ . In the Runes \mathfrak{H} was *hagel* or *hail*.

The ensuing letter **I** is said to have once represented the closed fist and to have meant the beginning, but it dwindled down in rabbinical writing to the smallest possible mark that could indicate a letter; whence its name, *yod*—in Greek, *iota*—has furnished a proverbial expression for the least quantity,—‘Not one jot or tittle of the law shall fail,’ ‘not an iota,’ and, from its identity of form with the single stroke whence counting begins, comes the expression ‘jotting down.’

The Hebrew sound of this letter appears to have been that of our semi-vowel *Y* at the beginning of a word, and the Greeks indicate this by their mark of aspiration, when it was a commencement, or made it an ordinary *i* in the body of the word. The Romans seem to have considered it immaterial which way their letter looked, whether *J* or *L*, and they moreover had a tendency to speak the *Y* between their teeth, so as to make it sound like the soft French *je*, and this sound gradually attached itself to *J*, the form usually employed at the beginning of a word. Even in modern languages, however, this double usage of *i* and *j* is far from universal. Italian owns *j* only as a vowel, and spells the words that began with it in old Rome, and which she has preserved by tradition, with *Gi*, or in Venice with *Z*. Spain represents with *j* the gutturals bequeathed by the Saracens; Germany and Scandinavia use it as a consonant *y*; France inherited more of its Latin sound than any other country, and thence, probably, England received it; but, with the ordinary literal habit of plain speaking and disregarding the delicacies of pronunciation, the English soon harshened the sound and turned it into little better than a supplementary *G* soft or rougher *ch*. The distinction was very tardy of recognition in spelling. Long after it had been made by speech, indeed until very late years, dictionaries, English, French, and Latin, still continued to mingle together *i* and *j*

to the confusion and indignation of beginners unable to appreciate the curious history to which this traditional arrangement testified.

The account of the first syllables of the name of the Holy City will serve as an instance of the use of the letter yod. The last part of the name is *shalem*, peace, which the rabbis say was given by Shem; the first part is explained by them to be *jireh*, will see, from the words of Abraham after the sacrifice of Isaac—Jehovah *jireh*, the Lord will see or provide.

Others explain it as the dwelling of peace, or the foundation of peace; but however this may be, the Hebrew sound most resembles Yerūshalaim and was contracted into Yerushalam, whence the Greeks took it as *Ιερουσαλημ* and the Latin repeated it indifferently as *Jerusolyma* or *Hierosolyma*, the latter form of the word being preferred as poetical, from the similarity of sound with the familiar Greek *ιερος*, (holy,) which curiously echoed back its eastern epithet, still used by the Arabs, *El Khoddes*, (the holy,) which long ago caused Herodotus to call it the city of Kadytis. By crusading Europe it was pronounced after the fashion of the various countries—the Gerusalemme of the Italian; the Jerusalem of France; the Jorsala of the North; and, for the most part, the Hierusalem of England, though the French form has become universal here within the last three hundred years.

The next aspirate has been yet more prolific. Its original meaning is said to have been a spring of water or an eye; its shape O or U; its name *ain*—e.g., *ain*, *ain dgiddi*, (the goat's fountain,), *Engeddi*; its sound that of *wh*. The Greeks helped themselves to it as a vowel Υ, which they called *ou*, until in imitation of the η and ε, they gave it a longer companion, a double o at first, (ω) which was called *omega* (great o); whilst the sound *ou* was discovered to be a diphthong and disintegrated into little o—*omicron*, and *upsilon* (bare u). This (Υ υ) *upsilon* retained the consonant sound

of its parent *ain* as well as its own vowel sound, and it was in consequence very hard worked. The *wh*, as any one may convince himself by observing the various Scotticisms for the word 'what,' has a tendency to be mis-pronounced on the one side as *qu*, on the other as *f*, by those who cannot whistle it correctly. So, on the one hand, the commencing **W** received from the Greek the work that his letter *F*, of which more anon, ought to have received, and thence came into the Roman alphabet, with double work tacked to it, in the shape of a *V*, while the old *wh* sound of the *ou* turned into *QV*, which likewise has had hard service, though in such constant union that I believe the Gallican *coq* has alone effected a separation between 'the attached pair.' By-and-bye, however, Rome, finding *V* confusing as a consonant and vowel both, permitted a distinction between it and the rounded *U*; and further, in the case of Greek words imported into the language, adopted the shape *Y*, to which the sound indicated by the old Hebrew *ain* was attached.

The Teutonic nations coming in took *O* and *U* as they found them ready to hand, but further multiplied them. *Q* or *wh* was sometimes **Q** or **U**, and a still softer *wh* merging on the *f* or *v* fell into **W**, and by-and-bye into the *W*. The Roman alphabet, when adopted by the civilized world, received from the Teuton this same *W*. The Germans use it as a stronger *V*; the English give it that peculiar semi-vowel sound that foreigners can never imitate; the Welsh use it as a vowel like a double *O*; the French, Italians, and Spanish, reject it altogether, as do the Italians the *qu*. The Gothic *o* is however **Q**, and little used, the **n** having the sound of *oo*, and **Λ n** generally being used to express the ordinary *o*.

Y has travelled out of the Roman alphabet into the others, but has nowhere become domesticated but in England, where within the last three centuries it has been used as the end of words which in its cognate tongues have an *ie*, and for

a much longer period has commenced those which elsewhere have a *j*, as *year* for *jahr*, *yea* for *ja*.

Of *V* we shall say more in its true place among the labials; but *u*, a generally acknowledged vowel, deserves notice as peculiarly sounded, in good English, like *ew*. All other countries give it the soft sound of *oo*, and so does provincial English in most cases, so that it would be a curious inquiry how the present diphthong sound came to be that of good society.

In Runic writing *A*, *oys* is said to be a sea port; *Π ur* *U* is a river bank; *φ yr* *Y*, a bow and arrow.

Rosh *Q* is the only old half vowel of the East that has retained its own signification and use everywhere, except where imperfection of the organs has caused it to degenerate into its nearest relation *L*. Its Greek name is *ρo*, its shape *Pρ*. The eastern name signifies *head*, the same word well known to us in books of travels as the *reis* captain or the *ras*, meaning a headland or cape; but in the North, the Rune of *R* meant either rain or riding, though the same form as the Latin was used.

SECTION IV.—*Labials*.

B P. V. F. M.

The labial letters familiar to us are *B*, *F*, *M*, *P*, *V*. Our *B* began in the Hebrew as *beth*, and meant a house, as we are often reminded by such names as Bethlehem, the house of bread; Bethel, the house of God.

The Greeks imitated its shape and name, as *B β beta*, but their pronunciation of it was softer than ours or the Latin, so that they would have spoken its name *veta*, just as the modern Greeks and their pupils, the Russians, do now, calling Sebastopol, Sevastopol, Basil, Vasili.

It is the same with the Spaniards, who even in spelling were long absolutely indifferent whether to use *b* or *v*, and would write *varon* or *baron*, a man, whichever pleased them, pronouncing both alike. The Latin *B* would seem to have been more employed according to its present use in most European languages.

It was the softening of the *beta* that caused the Greeks to disuse the gentle letter *F*, which they had at first derived from the Phœnician 𐤃 , and long employed as a numeral after it had dropped out of their words, where its place was supplied sometimes by β and sometimes by ν with its consonant sound, and finally by the late invention of ϕ phi, a compound of π , and the aspirate.

Latin took the *F* and made great use of it, never accepting its awkward substitute, but in words imported from the Greek using as an equivalent *ph*, as $\Phi\alpha\beta\omicron\varsigma$ Phœbus. Most modern languages make the distinction of spelling the words derived direct from the Greek with *ph*, as, for instance, philosophy; but Italian and Spanish refuse the compound, and term the love of wisdom *filosofia*.

Ω seems to have been one original form of *pe*, meaning a mouth, the shape of the lips being preserved in the old Greek ω , which, however, became in Latin *P*, and so has descended to all the European languages without much change as a softer form of *B*.

V, as we have already seen, is the consonant child of Υ , the grandchild of *ain*.

These four letters, *B* and *P* uttered with the lips alone, *V* and *F* or *F* with the lips and teeth together, are always liable to become confounded by the least defect in attention or organization, and some races seem absolutely unable to adopt some one or other of them. Thus, the Macedonians used *B* for Φ , and called their Philip, Bilippos; the High German always turned *B* into *P*, and called burg, purg, and to the

present day the same mispronunciation is remarked in the Welsh and the Swiss. Fluellen cries, 'Up to the preaches, you rascal; will you not up to the preaches?' in the height of his martial ardour; and in Azeglio's novel, the Swiss servant Maurizio debates, '*del pefer o non pefer*,' the Italian *bevere* being the word thus disguised.

On the other hand the ruder forms of Low German have a tendency to use the hard sounds on all occasions, as is seen in most English provincial dialects at the present time, and thus the gentle *f*, almost a semi-vowel, and often passing into *wh* or *v*, is at the other end of the scale hardened into an English *v*, and then into a *B*. Thus, as in Macedon Φερηνίκη (Pherenike) became Berenike, in England William goes by the name of Bill. The *B* of the Runes is *biarkan*, a birch tree.

To these must be added the nasal form of the labial represented in old Phœnician as 𐤎, *mem*, a spot (or water) and in Greek Μ μ, *mu*, a letter always retaining the same place and use in all alphabets, and not greatly liable to alteration. It is curious that while the original infant sound *abba* has ranged through every variety of the labial, as will shortly be shown, the term for the other parent, *mam*, preserves its primary consonant everywhere. Only a defect in the power of breathing through the nose destroys the sound of the *M*, and causes it to degenerate into *B* as in the pronunciation of the modern Jews. Ψ, the Runic *M* is *madur*, a man.

SECTION V.—*Palatal Letters.*

C G Z. K. S. X. Ψ. Q. CH. SH.

The letters spoken from the palate divide themselves into gutturals and sibilants, the first uttered from the throat, the last hissed. It is impossible to divide them on account of the double use now applied to some of these signs of sound.

First among these was *γ*, a shape intended to refer to the hump of a camel, whose name, *gimel*, it bore in the east, though afterwards explained by the rabbis as *fulness*. It turned into the Γ *γ*, *gamma*, of the Greeks, and was used like our *g* hard or *gh*, with a slightly nasal intonation. This sound was capable of falling into one like our English *y*,—as to give a mediæval instance, we may see in the change from the *ge* of our old Saxon participles to the *y* of Elizabethan English, *geclepid* to *yclept*. It was in consequence of this softened note of both Γ and *F* that the latter was only considered as the double of the former, and losing its old name and nature, was called the *digamma*. This nasal effect of the old *γ* is traceable again in words where the Greeks doubled it, or had it before another letter of the same class, such as *αγγελος*, *Αγγιστης*, which were pronounced and copied by the Romans as *angelos*, *Anchises*. So, too, it stood before an *n*, as in *γνους* (*gnoos*, knowledge), liquefying the *n*, as it probably did in Latin, and still does in the Italian and French, while in Spanish, a mark above the *n* shows that it once was there, and the *n* is to be pronounced accordingly, *e.g.* *Corugna*, *Coruña*. To judge by French and Italian tradition, *g* had the same effect upon *l*, though both in Latin and Greek we always harden it.

The Romans copied Γ indifferently as *C* and *G*, these being no doubt at first only accidental variations of copyists, until A.D. 120, when Spurius Carvilius is said to have marked a permanent distinction between the two forms of the letter. Though the first obtained the old rank of camel-backed *gimel* in the alphabet, the second assumed the place and some of the uses of the palatal of the second row, the Ζ ζ, *zeta* of Greece, taken from the Phœnician Ζ, *zait*, meaning an olive tree. Like in shape and identical in name as this letter is with the Ζ that the Romans finally put on to the end of their alphabet, we must not confound it with the hard sound that we, a few of the Germans, and the Tuscans ascribe to it, which even

in modern Greek is marked by placing τ before it. This letter was originally the parent of the soft sounds that Latins, Italians, Spanish, French, and English attribute to *C* and *G*, and must have been sounded like a soft French *J*; thus we find *Zav*, an equivalent for James, and in an old history of the Franks, our Saviour's name begins with a *Z*. The remains of this old use of ζ are to be seen in the Venetians (the most Greek of Italians) using ζ where others use *gi*, as in *Angiolo*, called by them *Anziolo*. Spanish likewise lisps away its *Z* to such softness, that *Zaragoza* would be called *Tharagotha*, and what is more curious, preserves the memory of its old *zeta*, by converting its *c* into one whenever needful, by the addition of the tail of the ζ , $\ç$, the mark that *c* becomes the *zeta*, and is to be lisped, though standing before the vowels *a*, *o*, as in *Alcobaca*. The same custom is well known in the French $\ç$ a, &c., and the mark is called a cedilla or cerilla.

Bishop Ulfilas used Γ as the hard Greek Γ , and the other form G for its use when bordered upon *y*, putting the first in the place of *gamma*, the latter in that of *zeta*. It is not improbable that this G may be the origin of the French and Spanish $\ç$, as well as have assisted in forming our *y*, though its sound in German is without exception hard, and in cases where the softer sound is needed, *j* is employed in its stead.

But besides this other occupation of the Latin *C*, it received the work of the guttural of the third series, which Rome chose to omit from the alphabet, namely the K κ , *kappa* of the Greeks, the *koph*, P , or extended hand of the Hebrews. *C* hard, that is before *a* and *o*, thenceforth stood for the Greek K , though the *Qu*, the produce of *ain*, was employed where an *i* or *e* would have softened the sound of the modern letters. Ulfilas took the *K* however from Greek, and it has ever since been much employed in the German and Scandinavian, where it enjoys a decided preference over *C*, even in words taken from Latin; and the principal use of *c* is to be used in combination with *h*, or in words imported from other

languages. We regret to state that the Runic *ƿ kaun*, meant itching, and represented the hand raised to scratch.

The Anglo-Saxon alphabet, however, discarded *K*, and used *L* or *C* for it, making *cu* serve the purpose of *qu*. *K* crept into our alphabet with German type in later times, but has never been nearly so much used as among our continental cousins:—France barely recognises it, and Italy and Spain not at all, though its absence has forced Italy to use the *ch* which represents *χ* to harden her *c* before *i* and *e*, and *gh*, likewise represents her *G* hard. Inheriting the Anglo-Saxon alphabet, the Erse has no *k*, while the Gaelic uses it. On the other hand, Wales has always a *c* where the Bretons have a *k*.

All this confusion has led to great mispronunciation of names, by those who received them merely by the eye. The rule that *C* and *G* are hard before *a*, *o*, *u*, and *y*; and soft before *e* and *i*, had many exceptions which were neglected, and sometimes was entirely disregarded, as in the case of the many Greek words beginning with *Kυ*, which the Romans correctly represented by *Cy*, but which we most incorrectly speak as if spelt with *s*; so that though we know that in Greek the battle of *Κυνκεφαλη* was so called from rocks resembling a dog's head, we dare not, for fear of pedantry, term it anything but *Sino sephale*, though we spell it rightly as *Cyno cephalē*. Such words as *George*, *geography*, *geometry*, have been great sufferers from the liberties taken with these letters. Our pronunciation is also in some measure to blame for its disregard of delicacies, and thus having reduced the soft lisping use of the *ç* to a mere additional sibilant.

The true original sibilants were *samech*, which stood where the Greek *ξ* did, and meant a fulcrum, also *śaid*; and *sin* and *schin*, the latter meaning a tooth. It was the difficulty of pronouncing *sch* that made the word *shibboleth* fatal to the Ephraimites at the fords of Jordan.

Sin was probably the parent of *sigma* (Σσs) and of the

useful and universal *s* of modern times. One of its old Greek forms was *C*, which may perhaps have assisted in transferring the softer sound to the Roman letter *C*.

Schin was at first employed in Greek, but dropped entirely after a time, and was only revived in the compound form of *sh*, *ch*, or *sch*, which are used largely in English, French, and German, but are as unpleasant to the south as *shibboleth* could have been to the Ephraimites.

The Greek ξ was considered as a double letter, indicating *ss*, *cs*, or *sc*, and was in consequence neglected by the Romans, till they brought it in at the end of the alphabet, and substituted the form of *chi* (χ) for its triple twist. *X* has, however, never been a letter in great favour, and in Spanish it always stood for one of the Moorish gutturals, but has now been discarded in favour of *j*.

N, *sol*, was the sun in Runic characters.

As a letter that persons who lisp cannot speak, *s* has a certain tendency to turn into τ , especially in Greek, where $\gamma\lambda\omicron\tau\tau\eta$ and $\gamma\lambda\omicron\sigma\sigma\eta$, the tongue, are equally used, and $\theta\alpha\lambda\alpha\tau\tau\alpha$ or $\theta\alpha\lambda\alpha\sigma\sigma\alpha$, the sea. Otherwise it is a letter that suffers few transmutations. It usually ended masculine words in the singular number and nominative case in Greek and Latin, but was omitted in the vocative, the oblique cases, and some plurals. But modern languages have always omitted it, making one of the other cases do duty for all, and the French and Spanish alone adopting the *s* of the accusative plural in all cases.

SINGULAR.

	Greek.	Lat.	Ital.	Span.	French.
Nom.	Lykos	Lupus			
Voc.	Lykos	Lupe			Loup
Dat.	Lyko	Lupo	Lupo	Lobo	

PLURAL.

Nom.	Lykoi	Lupi	Lupi		
Acc.	Lykoas	Lupos		Lobos	Loups

The French long retained the *s* of Latin spelling, where it stood before a *t*, though skipping it in pronunciation, and its omission is even now indicated by the circumflex accent placed over the *e* and *a*, as in *êtes* for *estes*, *âne* or *asne*, for *asinus*.

Ψ *psi* was a late Greek introduction, an absolute compound of *pi* and *sigma*, hardly deserving the name of a letter, and never copied in other alphabets.

SECTION VI.—*Dental Letters.*

D. Θ. L. N. T.

Dental letters are formed by the tongue against the teeth.

The primary one of them all is the eastern Δ, *daleth*, signifying a sea port; or, as the rabbis say, *tables*, narrowing off and well enclosed. The triangular shape Δ that the letter assumed among the Greeks gave rise to the name of the Delta of the Nile, which has since passed to all mouths of rivers that reach the sea in separate branches.

The ϑ *duss* of the North took its name from the spectre of the hills, which were represented by the curved line, as the giant by the straight one.

The eastern teth ϑ, (good,) passed to Greece as Θ *theta*, and flourished there, as it does still, indicating a very serviceable sound, but one for which no other southern nation of Europe has any regard, so that it was excluded from the Roman alphabet, and though expressed in spelling by *TH*, the *h* was not pronounced, and is dropped in modern Italian.

The northern nations, however, had their *theta* sound, so they drew a stroke across their ϑ, *duss*, to indicate it, and therein they were followed by both Goths and Anglo-Saxons, though the former made their letter ϑ like *psi* instead of θ, while the Saxons, Icelanders, and Scandinavians, alone preserved the true 'thorn,' Ð, or ð.

The North uses the letter to the present day, but England, though preserving her pronunciation, was under French and Latin influence unluckily induced to discard her Þ ‘*thorn*,’ and supply its place with *th*. Thenceforth we have confounded together two Saxon sounds, differing as *d* does from *t*; one expressed by *dh*, the other by *th*. Provincial dialects still preserve the difference in many cases.

In the present day the German, though using the *th* in spelling, is unable to pronounce it, and stumbles at it in the English words where it is essential. Thus the Greek *door* was *Θυρα*, but though the German spells it *Thur*, the *h* is omitted in speaking the word, and the English, who once had *dhor*, now have left out the harder aspirate; and the French in like manner use *th* in spelling but never pronounce it.

Perhaps no letter has a more curious history than what was anciently written **T**, and called *tau*. From the simplicity of the two crossing lines it was identical with a mark, and thus it was said to be a *tau* that was set upon Cain. There has again been endless debate whether the marks of this kind on the rocks beneath Mount Sinai are indeed the *tau* of the ancient Hebrew, or the cross of the Christian.

The Greek *T*, *tau*, appeared again in the Apocalypse, as the mark to be set on the foreheads of the faithful, and here its identity with the cross was matter of joyful devotional contemplation. It was probably in memory of this that the hermit, St. Antony, marked his garments with the **T**, which from thence has become known as the cross *tau*, or of St. Antony.

The *T* of the North was, however, *᠞*, *tyr*, supposed to represent Tyr the brave, with his hand bitten off by the wolf Feuris. Another form *᠞*, also called *tyr*, was said to mean a bull.

T in the Keltic languages receives the aspirate in the oblique cases, and thus becomes *th*, accounting for the Irish habit of turning all *t*'s into *th*'s, as creature, craythur, &c.

There are not many varieties of pronunciation of these letters, except that when followed by an *i* or *e* they have a tendency to be sounded like *shi* or *gi*, as in our numerous finals in *tion*, and this has led to some curious changes, chiefly, in ancient times, in Latin; in modern, in French. Diespiter thus became Jupiter, and *dies* has become *giorno* and *jour*.

Akin to these are the two liquid letters *L* and *N*; *L*, *lamed*, (a goad or discipline,) turned in Greek into *lambda*, $\Lambda \lambda$, and in Latin into *L*. The old Scandinavians preserved its Greek shape, and expressively called it *laugi* (water), considering its form to express the streams flowing from the hills. It is the most liquid of all the letters, and the Spanish *ll* exaggerates its peculiar sound, and has absorbed that of other letters, thus making *clamare* (to call) into *llamar*, *flere* (to weep) into *llorar*. In Italian, *gl* indicates the same sound, and is the remains of an old nasal. Those who fail to pronounce the *R* generally make an *L* of it, as in the case of the Spanish *coronel*, (an officer of the crown,) which Italy turned into *colonello*, and the French adopted as *colonel*, while we, oddly enough, followed the French in our spelling, and the Spaniards in our pronunciation. On the other hand, a mispronounced *L* falls either into *R* or *D*, and *D* will sometimes run into *L*.

N is to *D* what *M* is to *B*, the nasal liquid version of the same sound. The *nu* of the East is said to have meant a fish, *h*, (or continuall,) and its form suggested the *N* ν , *nu*, of the Greeks, and the *Nn* of Rome. In the Runes it was *K* *naud*, *need*. Its nasal sound was increased by placing before it *T*, *G*, or *C*, but where there is no breathing through the nose it easily falls into *d*.*

* Books consulted :—Kopp, *Bilder and Schriften*; Kitto, *Bible Cyclo-pædia*; Junius, *Gothicum Glossarum*; Lye, *Anglo-Saxon Dictionary*; Liddell and Scott, *Greek Lexicon*; Littleton, *Latin Dictionary*; Facciolati, *Lexicon*; Latham, *Handbook of the English Language*; Prichard, *Celtic Nations*.

CHAPTER II.

PATRIARCHAL NAMES.

SECTION I.—*Adam*.

THE oldest of all proper names comes from a word signifying red, and refers to the red earth (*adama*) out of which the first man was taken, reminding us that dust we are, and unto dust shall we return.

Some say that it should be translated 'likeness,' and that it comes from the same root as '*adama*' red earth, because red earth is always alike, wherever found. In this case, the first man would have been called from his likeness to His Creator, but the other explanation is preferable, especially as the same adjective, pronounced with a change in the vowel sound, so as to make it Edom, was the surname of Esau (hairy), on account both of the ruddiness of his complexion and of the red lentile pottage for which he sold his birth-right. The title passed on to his descendants and their country, the red mountains of Seir, and was Latinized into Idumea. The gulf that runs deep into those hills, has waters reddened by reflections from their crimsoned summits, and shores red with the sand of their *débris*, and though the Jews called it the Sea of Suph or of Weeds, it was known to Greece as *θαλασσα ερυθρα* (*Thalassa Erythrea*), to Rome as *Mare Erythreum* or *Rubrum*, and to us as the red. Whether the Greek name were taken from the strange patches of ruddy light on its surface, or were a mere translation of the eastern term of Sea of Edom,

remains uncertain, but the name was dear to the primitive Christians, who loved to compare the deliverance of Israel from Egypt through the waters of the Erythrean sea, to the exodus of the faithful from this world, 'through the red sea of martyrdom.'

Three cities in the land of Israel afterwards were called Adam or Adamah, from the redness of their soil. In the lately discovered remains of Babylonish literature, Adami appears as the inventor of agriculture, a curious coincidence that has occasioned various speculations, whether this may be a tradition of the days when 'Adam delved,' or whether it should be regarded as an independent name. That the recollection of Adam long lingered in the east is testified by the name of Adam's Peak in Ceylon.

No Israelites or Jews appear to have been called after our first father, and the first time Adam comes to light again, is among the Keltic Christians of Ireland and Scotland. It is not improbable that it was first adopted according to a frequent Gaelic fashion, as the ecclesiastical name most resembling the native one of Aedh or fire; but however this may be, there was in the seventh century a distinguished abbot of Iona, called in the dog Latin of the time, Adamnanus or dwarf Adam, and best known as Adamnan. He was the historian of his country, drew up a collection of canons of his church, brought the vexed question of the time of celebrating Easter to a conclusion, and moreover received a shipwrecked French bishop, who had been driven out of his course as far as the Hebrides, in returning from pilgrimage. His adventures enlivened the monastery, and edified the monks, and from them the abbot drew up an account of the Holy Land which long after served as a guide book to pilgrims. Adamnan, though not recognized by the Roman calendar, was regarded as a saint in his own country, but his name has been much corrupted. At Skreen in Ireland, where he founded a church, he is styled St. Awnan, at Raphoe he is patron, as St. Ennan,

in Londonderry he is St. Onan ; but in Scotland, Adam has become a national Christian name. The family who most affected it were the 'gay Gordons.' It belonged to the gallant youth who forgot his deadly feud in the national cause at Homildon Hill, and to that other Adam O'Gordon, Earl of Huntley, the queen's man, whose dreadful deed at Towie is narrated in the fine ballad beginning :

'It fell about the Martinmas,
When the wind blew loud and cauld,
Said Edom of Gordon to his men,
We maun draw to a hauld.'

Scottish pronunciation has thus made the same change in the vowel, that took place in the pronunciation of the name of Adam, and the surname of Esau ; and this *Edie* is the Scottish contraction rendered memorable by Edie Ochiltree. The feminine *Adamina* has been a recent Scottish invention.

Mac Adam is a genuine Scottish surname ; and the like was assumed in Ireland by the Norman family of Du Barry, when, according to the usual process, they became *Hiberni-
nores ipsis Hibernicis*.

Since the days of the invention of good roads, this patronymic has turned into a verb, and the French expression, '*Un chemin macadamisé*,' is a fine specimen of the progress of words, though, after all, what better could a road deserve than to come under the dominion of the son of red earth ?

The English patronymics of Adam are Adams, Adamson, Adey, Addison, and Adkins. It was, however, less popular in England than in Scotland, and its chief use there has been in later times as being scriptural.

In Germany and the neighbouring countries there prevails an idea that Adam is always long-lived, and if the first infant of a family dies, the life of its successor is secured by calling it either Adam or Eve. In consequence it has various contractions and alterations. In Lower Lusatia it is *Hadamk*

in familiar speech ; the Swiss abbreviation is *Odli* ; the Esthonian *Ado* or *Oado*, the Lettisu was *Adums*. With its contraction, *Ade*, it seems to have been very common at Cambrai through the middle ages.

Italy, of course, knows the word, and calls it *Adamo* ; Spanish makes it *Adan* ; Portuguese *Adão* ; but none of these use it for a Christian name, as they do not own the Gaelic saint.*

SECTION II.—*Eve*.

‘The mother of all living’—received from the lips of Adam a name signifying life, sounding in the original like *Chavva*, as it began with the rough aspirate. It was not copied by any of her daughters for a long time, and when first the Alexandrian Jews came on it in their translation, they made it *Zoe* (life), in order to show the connection of the name with the prophecy ; but afterwards in the course of the narrative, they merely made it *Esa* *Eva*, or in Latin the *Heva* or *Eva* through which we learnt to know her as Eve.

The *Eva* of Ireland and Scotland, and the *Aveline* or *Eveline* of the Normans, were probably only imitations of the old Keltic names *Aoibhiun* and *Aoiffe*, and will therefore be considered among the Keltic class.

Eve has been seldom used in England, though old parish registers occasionally show a pair of twins christened Adam and Eve.

The same notion of thus securing a child’s life that has spread the use of Adam in Germany and its vicinity has had the same effect upon his wife, so that *Ewa* is common in Germany, and *Eva* prevails in Scandinavia. Russia has her as *Evva* or *Jevva*, though not often as a name in use ; the

* Books consulted :—Smith’s *Dictionary of the Bible* ; *Proper Names of the Bible* ; Lower’s *English Surnames* ; Butler, *Lives of the Saints* ; *Michaelis, Personen Namen*.

Letts as Ewe or Ewusche; the Lithuanians as Jewa or Jewele, the first letter of course pronounced like *Y*; and in Lusatia her namesakes are called Hejba or Hejbka.*

SECTION III.—*The Antediluvian Patriarchs.*

The murdered son of Adam is called by a Hebrew word meaning breath, vapour, or transitoriness, and as some think may have been so termed in remembrance of his short life. The sound of the original word was more like Hebel, but the Greek making it Ἀβελ, we receive it as Abel.

It is not absolutely a modern Puritan name, for an Abel existed in Essex in the time of Henry III., and Awel is known in Russia; but it is generally given direct from the Bible, as are also Seth (appointed), and Enoch (dedicated).

This last must not be confounded with Enos, the first-born of Seth, which means mortal man; but it has often been remarked that there is a curious parallelism in names between the sons of Cain and of Seth. Indeed, there is a curious tradition that the whole scheme of deliverance was expressed respectively in the names of the two lines of antediluvian patriarchs, and that the thought must have thus been handed down through the Cainites as well as the Sethites. Thus the names are explained:—Adam (likeness), Seth (appointed), Enos (sorrow), Cainan (gaining), Malaleel (shining of God), Jared (coming down), Enoch (dedicated), Methusalem (death let go), Lamech (smitten), Noah (gives rest).

Adah (ornament), the wife of Lamech, is often supposed to be the origin of our English Ada, but this is the hereditary Latinized form of Eed (happy or rich), and is the same as the German Ida. Zillah (or shadow), the other wife of Lamech, is a Gypsey name. Is it a remembrance of this

* Smith's *Dictionary*; Michaelis, *Personen Namen*.

people's eastern origin in lands where shade is the greatest blessing, and 'May your shadow never be less,' is the favourite compliment?

In the name of Methusalem we trace a curious bit of history. Venerable as is our notion of the man who nearly attained ten centuries, if German commentators are right, his name was warlike, and meant man of the dart, or of arms. Was he the first of the Sethites who learnt from the inventive sons of Lamech the use of iron and brass as weapons of war, and was his long life spent in the fierce battles of Titanic warfare?

Noah (rest or comfort), prophetically called thus by his father, has seldom obtained any namesakes, and wild is the notion that connects him with the Fo, or Chian-Fo, of the Chinese, whom we have learnt to term Confucius.*

SECTION IV.—*Abi.*

Common to both the Semitic and Indo-European tongues, and traceable through all their branches is the parental title first uttered by the infant; Abba, Abi, Aba; Atta among the Slavonians, and again among the Goths; Athair among the Irish, the *πατηρ* of Greece, fondly called at home papa, *πάπα* and *απφύς* (apphys), the *pater* of Rome, the German Vater, and our own father—*il babbo* in Italy, and daddy in English cottages.

Abba, in Aramean, was the first word of the prayer put into our mouths by our divine master, and Abba in its original form was retained by the Apostles even when writing their Greek Epistles, and it is striking when translating the same words into the 'vulgar tongue' of the Kaffre race to find it brought round again to *Aba wetu*.

The eastern Abba named the fathers of the first company

* *Proper Names of the Bible*; Michaelis, *Personen Namen*; Mazzaroth.

of monks in the desert, and thus resulted in the abbatus of the Latin church, the abbot of the mediæval times, and the abbé, the French clerical title, testifying to those days of foul abuse, when every man pretending to be in holy orders, was assumed to be the head of some monastic body and living at large by dispensation.

The Papa, by which Xenophon makes Cyrus address Astyages, has lived on to be still the fond fatherly term in every nursery in Europe; to mark the simple parochial clergy of the Greek Church; and in the Latin to rise to that perilous singularity and eminence that has rendered it and its derivatives watchwords of strife to so large a portion of the Christian world.

But to return from these complicated associations of this most ancient name to the eastern tents where it began to be uttered, and where it is still not only applied in the sense of relationship, but was used to mark the abundance of some quality; as, for instance, the peacock is called the father of beauty, the orange, the father of bitterness, the fox, the father of little holes; and also as before mentioned, a parent is more usually called the father of his son than by his own name. This, however, is probably a late affectation, not applying to the time when the greatest of the patriarchs received his original name of Abram (father of height or elevation), which was changed by divine appointment into Abraham (father of a multitude), foretelling the numerous and enduring offspring that have descended from him, and even to the present hour revere his name.

No one, however, seems to have presumed to copy it as long as the Israelites dwelt in their own land, and the first resuscitations of it appear to have been among the Christians of the patriarch's native land, Mesopotamia, towards the end of the fourth century, when a hermit called Abraham, living near Edessa, obtained a place in the Coptic, Greek, and Roman calendars; and about the same time another Abraham

was among the martyrs who were put to death by the fire worshipping zeal of the Sassanid dynasty in Persia. Two other Mesopotamian SS. Abraham lived in the next century, and died, one at Constantinople, the other in Auvergne, whither in some unaccountable manner he had been carried between foul winds and man-stealing barbarians when on a journey to visit the solitaries in Egypt.

As one of the patrons of Clermont, this Abraham must have been the means of diffusing namesakes in France, especially on the side towards the Low Countries. Abraham often occurs in the registers of Cambray; and in compliance with the fashion of adapting the name of the father to the daughter, Abra was there formed, though apparently not earlier than 1644. Indeed the Netherlands and Holland are the only countries where this patriarchal name is really national, generally shortened into Abram and Bram; but the Dutch settlers carried it into America, where it is generally called either Bram or Aby.

England never used it commonly, and in spite of one of Metastasio's 'sacred dramas, Abramo is hardly known to the south of Europe; but the Eastern Church has introduced it in Russia, where it is Avraam or Avramij, and in Lithuania it changes into Obraomas.

The Jews, never using it in their better days, employed it in their dispersion, and Abraham is thus a very common surname with them. It is well known that Braham, renowned at concerts for nearly the first half of the present century, docked the first syllable to disguise the Jewish sound.

The pure religion of Abraham was supposed to be revived by Mahomet in Islam or the faith, and thus among the various branches of Arabs and Turks, 'Ibraheem' occurs with perplexing frequency, answering to the reverence with which every Moslem looks back to the 'Father of many nations.'

Many other Scripture names bear this prefix, but it would

be contrary to our plan to dwell upon those that have not been in subsequent use or are devoid of peculiar interest, and thus we pass on to observe that Abimelech (father of the king) looks like a hereditary title of the kings of Gerar; and that the gallant Abner, son of Ner (or light) seems to have been called, in modern Arab fashion, the father of a future Ner.

Abigail (father of joy), strikes us as inappropriate to a woman, till we remember that the eastern nations use this expression for an abstract quality, and that she thus would stand for joyfulness. Her ready courtesy to David seems to have recommended her to the earliest readers of the English Bible, for Abigail occurs in registers as early as 1576, and was in a fair way to be one of the favourite English lady's names, when the back stair influence and supposed arts of Abigail Masham in the bedchamber of Queen Anne gave it a sudden fall. Abigail turned into a cant term for a lady's maid, and thenceforth has been seldom heard even in a cottage.

Counter to his name was the course of the 'Father of Peace,' named, perhaps, when David had hopes of peace with the sons of Saul, but best known to us through the mournfulness of the father's bitter cry over the fate of the rebel to whom his heart still clung. He is Abishalom, at full length, in the record of his daughter's marriage with her cousin Rehoboam, but Absalom in the narrative of his life, a history that one would have thought entailed eternal discredit on the name; but it seems that in the earlier Christian times of Denmark, as well as some other countries, a fashion prevailed, especially among the clergy, of supplementing the native name with one of scriptural or ecclesiastical sound, and thus, about the middle of the twelfth century, Absalom was adopted by a distinguished Danish bishop as the synonym of what Professor Munch conjectures to have been his own name of Aslak (reward of the gods), though Danish tradition has contracted it into Axel. This last is a national Danish

name, and it seems as if Absalom had been popularly supposed to be the Latin for Axel; since, in a Latin letter of 1443, Olaf Axelsson is turned into Olaus Absalonis.

Before quitting this prefix Ab, it seems to be the place to remark upon a name coming to us through the Tartar stock of languages, from the same source—Ab. Ata, (father, the source of Atalik, (fatherlike or paternal); to the present day a title among the Usbeks of Bokhara. Thence that regent of the Huns, the scourge of God, who spread terror to the gates of Rome, would have been called Attalik among his own people, and thus historians have written his name of terror Attila.

In the tales of the Nibelungen, the great Hun, whom Kriemhild marries after the death of Siegfried, and at whose court the general slaughter takes place, is called Etzel in the German poem, Atli in the Northern saga, and this has generally been regarded as identifying him with Attila and fixing the date of the poem; but the monarch of the Huns is hospitable and civilized, with few features in common with the savage of Roman history; and if Atalik were a permanent regal title among the Huns, the chieftain may have been any other of the royal dynasty. His occurrence in that favorite poem, sung alike by all the Teutonic race, has rendered Atli very common from early times in the North as well as Etzel in Germany, and vestiges of it remain even in England as the surname Edsall, corrupted into Isdaile. The Lombards took it to Italy, where it turned into Eccelino, and in the person of the fierce mountain-lord, Eccelino di Romagna, became as fearful as Attila had ever been to the Romans. The Roman nomen Athlius, with its legacy of Atulio and Attila to Italy and France, may perhaps be of like derivation.*

* Books consulted:—Kitto's *Bible Cyclopædia*; Michaelis, *Personen Namen*; Montalembert's *Monks of the West*; Alban Butler's *Lives of the Saints*; Professor Munch *On the Name of Bp. Axel*; Sismondi's *History of the Italian Republics*; *Nibelungen Lied*; *Kilkinasaga*.

SECTION V.—*Sarah*.

The verb to fight or to rule furnished both the names of the wife of Abraham; Sarai (quarrelsome) was thus converted into Sarah (the princess). If we may judge from the example of the bride of Tobias, the daughters of Sarah were occasionally called by her name, and Zara has been, with what correctness I know not, used as an eastern name.

Similarity of sound, indeed, led the loose etymologists of former days into deriving the term Saracen from the supposed assumption of this race to be descended from Sarah, in preference to Hagar; whereas the fact was that they never so called themselves at all, but received the title from their neighbours because they came from the East—in Arabic, *sara*.

Sarah now and then occurs in England, as with Sara Beauchamp, (temp. Ed. I.,) but I suspect that she as well as Sarrota de Multon, who lived in the former reign, were alterations of some of the derivatives of the Teutonic prefix *Sig*-victory, as the masculine Saher or Serlo certainly came from Sigheheri. Sarah was never commonly used till after the Reformation, when it began to grow very popular, with its contraction Sally; and at the same time it was adopted as the equivalent for no less than three Irish names—Sadhbh (pronounced Soyv), Sorchá (bright), and Saraid (excellent). The two first are still in use, but always land Kelts make a still stranger use of Sarah, which they use to translate their native Mor (great), perhaps in consequence of its meaning.

Elsewhere the name is occasionally used without the *h* that our biblical translators gave it. It is not, however, very popular, though the French have used it enough to make it Sarotte; in Illyria its diminutive is Sarica; in Lithuania it is Zore.*

* Books consulted :—*Proper Names of the Bible*; Le Beau's *Histoire du Bas Empire*; O'Donovan on *Irish Proper Names*; Michaelis, *Personen Namen*.

SECTION VI.—*Isaac.*

When the first glad tidings of the Child of Promise were announced, Sarah laughed for very joy and wonder, and Laughter (Yizchak) became the name of her son; known in Greek as *Ισαακ*, in Latin and to the European world as Isaac.

It was not revived among the early Jews; but, like Abraham, it was used by the eastern Christians, and St. Isaac, bishop of Beth Seleucia, was put to death with other Christian martyrs by Sapor II. of Persia. Another eastern Isaac was a hermit at Spoleto, in the sixth century, and Isaak has always been a favorite in the Greek Church. Several of the family of Comnenus, both at Constantinople and Trebizond, rendered Isaak a royal name; and Isaak or Eisaak, whose feast falls on the 30th of May, is the patron of that cathedral at Petersburg which the czars have been said to dread to finish, on account of the prediction that he who completes it shall not long survive the end of the work. The name is frequently used in Russia and the other Greco-Slavonic countries, though not much varied.

It had not much favour in the West, though it appears once in Domesday Book, and occurs in the Cambray registers. But its chief popularity was after the Reformation, when it is continually to be found among the Huguenots, and it seems to have passed from them to other French families, since it is sometimes found in pedigrees, and the noted de Sacy, a grandson of the Arnauld family, was thus christened after his forefathers had long since conformed to the Roman Catholic Church.

To us Izaak, as our ancestors spelt it, is endeared for the sake of 'meek Walton;' and it is just so prevalent among us as to have the recognised contraction, Ike or Ikkey, but it is not old enough in use to have left any patronymics except what are probably brought in from some family of Jews—

Isaacs and Isaacson. To these, however, Mr. Lower adds, Hyke, Hiscock, Higue, and Hickey. The German surname of Itzig was once a contraction of Isaac current among German Jews.

Isaac's wife was called from *rabak* (to bind). The word Ribkâ meant a cord with a noose, and probably was given as conveying the firmness of the marriage bond. The Septuagint and Latin gave her as Rebecca; the authorized version as Rebekah; and it is spelt in both ways by those who bear the name, who are chiefly of the lower ranks and generally called Becky.

Here too should be mentioned the faithful nurse of Rebekah, who was so lamented that the tree beneath which she was buried was known as the oak of weeping. Her name of Deborah came from a verb meaning to hum or buzz, and signified a bee, or, in after times, eloquent. Perhaps in the one sense it was borne by the simple nurse of Padan-aram, in the other by the prophetess, the wife of Lapidoth, who roused the northern tribes of Israel to victory, and celebrated the battle afterwards in one of the most glorious of the songs of Scripture.

But Deborah found no favour as a name except among English Puritans, and has acquired a certain amount of absurdity from various literary associations, which prevent 'Deb.' from being used except by the peasantry.

Of Rebekah's two daughters-in-law, Rachel signified an ewe. The aspirate in the middle of her name is more softly marked where, in the prophet Jeremiah, her descendants, the Benjamite women, who dwelt around her early grave at Bethlehem, are spoken of as 'Rahel weeping for her children because they are not,' and are assured that they shall yet come again to their own border. But she is 'Ραχηλ, or Rachel, where St. Matthew again shows the mothers of Bethlehem weeping over their lambs, who should come again in a higher sense.

Dante made *l'antica Rachele* with her beautiful eyes, the type of heavenly contemplation, ever gazing at the mirror

that reflected heavenly glory ; but her name was not popular, although the Manx princess Affrica was thus translated upon her marriage with Somerled, Lord of the Isles, somewhere about the eleventh century.

But Puritan days loved the sound of the word, and ' that sweet saint who sat by Russell's side ' has given it a place in many an English family. Polish Jews call it Rahel ; in which form it was borne by the metaphysical lady who became the wife of Varnhagen von Ense.

Rachel's less beloved and favoured sister had a name that came from *lawah* (hanging upon, dependence, or, as in her case it is explained, weariness)—Leah, in French Lea, in Italian Lia, under which title Dante makes her the emblem of active and fruitful, as is her sister of meditative, love. It was from the same word that she named her third son Levi, when she hoped that her husband would be more closely united or depending on her. Levi's name was carried on into the Gospel times, and belonged to the publican who was called from the receipt of custom to become an apostle and an evangelist. His Aramean name was, however, that by which he calls himself in his own narrative, or more correctly speaking, by its Græcised form. The old Hebrew Mattaniah (gift of the Lord) was probably the origin of both the names that we have in the Greek Testament as *Marthaïos* and *Marthias*, *Matthæus* and *Matthias* as the Latin renders them. Some, however, make the first mean a faithful man ; but it is not possible to distinguish between the various forms that have risen out of the two among persons who, probably, had no idea that the Apostle who supplied the place of Judas was a different person from the Evangelist. The name has been more popular in Germany and its dependencies than elsewhere, though everywhere known. In Italy it heads the brave family of Visconti, who were all called after the Evangelists ; and in Hungary Matthias Corvinus is honoured as the last native hero who wore St. Stephen's crown.

English. Matthias Matthew Mat	German. Matthæus Matthia Matthes Matthis	Bavarian. Mathies Mahe Hies Hiesel Mathe
Swiss. Mathias Thies Thiesli	Swedish. Mathias Mats	Danish. Mathias Mads
Friesland. Matthies Hise Hisse	French. Matthieu Macé	Italian. Matteo Maffeo Feo Mattia
Spanish. Mateo	Russian. Matfei Matvej	Polish. Mateusz Maciei Maciek Matyas
Hungarian. Matyas Mate	Slovak. Matevz Tevz Mattija	Esthonian. Maddis Mats

Apostolic names are particularly common in Bavaria, probably from the recurring celebrations of the Mystery of the Passion, in which the peasants act the part of the sacred personages. In Germany, St. Matthew and Matthias have produced the surnames Matthies, Matys, Thiess, and Thiesen, Latinized after their queer scholarly fashion into Thy-sias. Also the Dutch surname Joncktyts is said to be thus derived; and while Italy has Maffei, we have Matthison and Matthews.

In England, even from the darkest times, the names of the

Evangelists were kept familiar by the rhyme that Sunday schools have laboured to abolish—

‘ Matthew, Mark, Luke, and John,
 Bless the bed I sleep upon,
 Four corners to my bed,
 Four Angels round my head,
 One to read, and one to write,
 And two to guard me all the night.’

Probably this was originally an allusion to the four cherubim who are the emblems of the Gospels. It is remarkable that these four Evangelists should in their very names show the languages most intimately connected with the out-spread of the Gospel, two being Hebrew, one Græcised Latin, and one pure Latin.*

SECTION VII.—*Jacob.*

The twin sons of Isaac and Rebekah were called from the circumstances of their birth, Esau, the hairy, and Ja'akob, the latter word being derived from *âkēb*, the heel, because in the words of the Prophet ‘ he took his brother by the heel in the womb.’ This, the action of tripping up, confirmed the mother’s faith in the previous prediction that ‘ the elder should serve the younger,’ and thus that the younger should supplant the elder. ‘ Is he not rightly named Jacob, for he hath *supplanted* me these two times ’ was accordingly the cry of Esau, when he found that by despising the birth-right he had forfeited the blessing to the brother who had obtained it by subtlety in his absence.

The name of this third of the patriarchs was not repeated for many generations, but far on under the kingdom of Judah did the prophet Isaiah declare that in the time of the glories of the Church ‘ another should call himself by the name of Jacob.’ The meaning was no doubt that men of all nations should number themselves among the chosen seed of Jacob; but it is very probable that the Jewish habit of

* Books consulted :—*Proper Names of the Bible*; Michaelis, *Personen Namen*; Pott, *Personen und Familien Namen*; Douglas, *Peerage of Scotland*; Butler’s *Lives of the Saints*; Lower’s *English Surnames*.

literally interpreting the prophecies led to men actually calling their sons by the name of Jacob, long before those of his father and grandfather were revived.

By the time of the return from Babylon we find two if not three persons mentioned as bearing the name of Akkub, and that this was meant for Jacob, is shown by its etymology ; as it likewise means the supplanter, by its likeness in sound to Yacoub, the form still current among the Arabs, and by the fact that the Akkub, who in the book of Nehemiah stands up with Ezra to read the law to the people, is in the book of Esdras, written originally in Greek, called *Ἰακώβος* (Jakobos).

So frequent was this Jakobos among the returned Jews that it occurs in the royal genealogy in St. Matthew's Gospel, and was borne by two of the twelve apostles, by him called the Great, who was the first to be martyred, and by him termed the Less, who ruled the Church at Jerusalem.

It is the Great Apostle, the son of Zebedee, who is the saint, in whose honour most of those bearing this name in Europe have been christened. A belief arose that he had preached the Gospel in Spain before his martyrdom at Jerusalem ; and though there was no questioning that the holy city was the place of his death, yet it was declared that his relics were brought to Galicia in a marble ship without oar or sail, which arrived at the port of Aria Flava, since called Patron. A little farther inland arose what was at first termed in Latin the shrine of Sanctus Jacobus Apostolus. Men's tongues quickly turned this into Sancto Jacobo Apostolo, and thence confounding the title with the place, arrived at Santo Jaco de Compostella, or Santiago de Compostella.

In the year 939, at Clavijo, in the midst of a sharp battle with the Moors, the spirits of the Christian Spaniards were revived by the sight of Santiago mounted on a white steed, waving a white banner, and leading them on to victory. Thenceforth Santiago became their war-cry, and the saint was installed as a champion of Christendom. Subsequently no less than three Spanish orders of knighthood were insti-

tuted in his honour, and his shrine became one of the most universal places of pilgrimage in Europe, more especially as the most marvellous fables of miracles were forged thereat. The conventional representation of the saint was as a pilgrim to his own shrine, staff in hand and in his broad-leaved hat, one of the scallop shells thence named *Pecten Jacobæus*, emblems probably of pilgrims' fare, but which led to oysters being considered appropriate to his festival; so that the 25th of July, old style, ushers them in, and the grotto of their shells built by little Londoners on that day is the reminiscence of his shrine, and testifies to his immense popularity. His saintly title had become so incorporated with his name that his votaries were in some perplexity where to separate them, and in Castille his votaries were christened Tiago or Diego. Even as early as the tenth century the Cid's father was Don Diego de Bivar, and he himself Don Rodrigo Diaz de Bivar, Diaz being the patronymic.

In 1207, Maria, Queen of Aragon, considering her infant son and heir to have been granted at the especial intercession of the twelve apostles, resolved to baptize him after one of their number, and impartially to decide which—

- 'Twelve waxen tapers she hath made
In size and weight the same,
And to each of these twelve tapers
Hath been given an Apostle's name.
- 'From that which shall burn the longest,
The infant his name should take,
And the saint who owned it was to be
His patron for his name's sake.'

Southey has comically described the Queen's agitations until the victorious candle proved to be that of the great Saint of Galicia, whom Aragonese tongues called Jayme. The child thus christened became the glory of his kingdom, and was known as El Conquistador, leaving Jayme to be honourably borne by Kings of Aragon, Majorca, and Sicily as long as his family remained distinct. Giacopo Apostolo was the Italian

version of the name, whence they made their various Giacopo, Jacopo, Giacomo, Como, Iachimo, and Iago according to their various dialects. Germany recurred to the original Jakob; but the French coming home with their own variety talked of Jiac Apostol, and named their children Jacques, or fondled them as Jacquot and Jacqueminot. The great church of St. Jacques, at Liege, spread the love of the name in Flanders as testified by Jacob von Arteveldt, the Brewer of Ghent; and so universal throughout France was it, that Jacques Bonhomme became the nickname of the peasantry, and was fearfully commemorated in the Jacquerie, the insurrection of which English chroniclers supposed James Goodman to have been the leader. It must have been when English and French were mingled together in the camps of the Black Prince and Henry V. that Jack and Jock became confounded together. Dame Jack was what Henry V. called the wild Jacqueline of Hainault, who, like his other Flemish sister-in-law, Jacquette of Luxemburg, must have been named in honour of the saint of Liege. Edward VI.'s nurse, whom Holbein drew by the soubriquet of Mother Jack, was perhaps a Jacquette; but the feminine never took root anywhere but in France, where it is sometimes found as Jacobée. James had found its way to Scotland ere the birth of the Black Douglas, and was already a national name before it was given, in consequence of a vow of the queen of Robert III., to her second son. He was brought to the throne by the murder of his brother David, Duke of Rothsay; and thus was the first of the royal Stuarts by whom it was invariably borne till the sixth of the line hoped to avert the destiny of his race by choosing for his sons more auspicious names. James and Jamie thus became great favourites in Scotland, and came to England with the Stuarts. It had indeed been previously used, as by the brave Lord James Audley under Edward III., but not so frequently, and the old English form was actually Jeames. Norden dedicates his *Survey of Cornwall* to James I. as Jeames; and Archbishop Laud so spells the

word in his correspondence. In fact, Jemmy and Jim are the natural offsprings of Jeames, as the word was pronounced in the best society till the end of the last century. Then the gentry spoke according to the spelling; Jeames held his ground among the lower classes, and finally—thanks to *Jeames's Diary*—has become one of the stock terms of conventional wit; and in modern times Jacobina and Jamesina were coined for female wear. Jacobs, Jacobson, Jameson, or Jamieson were the surnames. Jaques too is common in the north of England. Fitz-James, invented for the Duke of Berwick, shows its novelty by the ill accordance of the old French prefix with the modern English termination. James II. likewise gave his name to the gold coin *Jacobus*, and left the soubriquet of *Jacobite* to his adherents. On the other hand, a French religious order were called the *Jacobin* friars, and certain pigeons, whose crests emulated their hoods and bands, took their name, which again remained to their convent after they had been ejected, and it had become a rendezvous of the most desperate of the democrats, thence termed the *Jacobins*. ‘You are said to be a *Jacobin*, and I a *Jacobite*,’ said Sir Walter Scott to Tom Moore, ‘so we coincide in politics to a T!’

The Highlanders call the name *Hamish*; the Irish, *Seumuis*. In fact, its variations are almost beyond enumeration. In Italy the full name has the three varieties, *Giacomo*, *Jacopo*, *Giacobbe*, so no wonder the abbreviations are *Coppo* and *Lapo*, the last explaining whence *Nicolo de Lapi* obtained his surname. *Giacomini*, *Jacobini*, and many others are Italian family names; France shows *Jacqueard*, *Jacquenin*, and many more; and Germany has *Jacobitz*, *Jacobi*, *Bopp*, and other renowned names therefrom; Spain, *Diaz* and *Jago*, which last has come to England. It would almost seem as if Shakespeare had had the original meaning of *Jacob* in his mind when he took its Italian derivatives for his two greatest villains,—*Iago*, who is regarded as a master-piece of intellectual wickedness, and *Iachimo*, whose cruel stratagem is

one of the stories common to the whole world, from the Highlands to Mount Etna.

Among these I have not placed the Greek or Slavonic Jacobs, for though all due honour is there paid to both the veritable apostles, it is not to the mythical Santiago de Compostella, whom we have traced as the root of all the Jameses of the West.

The great Jakobos, who appeared at the Council of Nicea, and gloriously defended the city of Nisibis, handed on the apostolic name in the East; it has almost as many Greek and Slavonian variations as Latin and Teutonic.

The Russian nameday is the 30th of April, either for the sake of St. James the Less, whose eve it is, or for a namesake who perished in Numidia in the time of Valerian, and whose feast then falls. Their Jakov gets called Jascha and Jaschenka, and his feminine Jacovina and Zakelina. The Illyrians twist the masculine into Jakovica, and the Lithuanians into Jeka or Kubinsch.*

English.	Scotch.	Erse.	Gaelic.	Dutch.
Jacob James Jem Jemmy	James Jamie	Seumuis	Hamish	Jacob Jaap
French.	German.	Swiss.	Italian.	Spanish.
Jacob Jacques Jacquot Jacqueminot	Jakob Jackel Jockel Gaugl } Bav.	Jakob Bopp Jock Jogg Jagli	Jacopo Iachimo Giakobbe Coppo Lapo Jacobello	Jacobo Santiago Diego Yago Jago Jayme
Portuguese.	Russian.	Polish.	Lett.	
Jayme	Jakov Jascha Jaschenka	Jakob Kuba Kub	Jekups Jeka Jezis Kubischu	

* Smith's *Dictionary of the Bible*; Southey's *Poems*; Jamieson's *Sacred and Legendary Art*; Butler; Michaelis; Pott; Brand's *Popular Antiquities*.

SECTION VIII.—*Simeon.*

Of the twelve sons of Jacob, four only have names of sufficient interest to deserve individual notice, and among these, the first requiring notice is Simeon, from *schama*, to hear.

Simeon's name passed on to numerous Jews, and was very common in the Gospel times, no less than five personages being so called, namely, the aged man in the Temple, the son of Jonas, the other apostle called the Zealot or the Canaanite, and the leper, besides the tanner of Joppa, and the magician whose attempt to purchase spiritual gifts, has given the title of simony to his class of sins.

By this time, however, the Hebrew Simeon had been confounded with the Greek *Σίμων* (Simon), snub-nosed, and used from very early days. Judging by St. James, in his discourse at Jerusalem, calling St. Peter 'Simeon,' it would seem likely that this was used as their true national name, and that Simon was a Græcism used in intercourse with strangers, or in writing.

The anchorite, who took that strangest freak of fanaticism, the perching himself for life upon a column, is called both Simeon and Simon Stylites, but the latter form has generally been the prevalent one, and has belonged to numerous saints in both the Eastern and Western Church. The Greek Church has both St. Seeméon on the 3rd of February, and St. Ssimon on the 10th of May, and the Russian contractions are Ssemen and Seenka. The West, too, had sundry Simons of its own, besides those common to all Christendom. We had a monastic St. Simon Stock, and though the Christian name is now uncommon, it has left us many varieties of surnames, as Simmonds, Simkins, Simpson, Simcoe, Sykes, etc., the spelling but slightly varied. It was more used among the French peasantry, and acquired the feminine Simonette. The Italian Simone was not unfrequent, and has made the surname Simoncelli; the Portuguese had Simao; the Spaniards, Ximon;

and the Slavonians have the odd varieties of the Polish Szymon, the Illyrian Simej, the Lusatian Schymanz.

It is the same word Schama that named the first of the prophets of Israel. Asked of God is the import of Samuel, a name so endeared by the beautiful history of the call to the child in the temple, that it could not be quite forgotten. A Samuel, native of Palestine, who perished in the persecution of Maximian, left it to be a martyr's name in the calendar, and it has been a favourite in the Eastern Church, as Samuil, Samoilo, in Russia; while in Lusatia it is Schombel; in Lithuania, Zomelis. The reading of the Holy Scriptures was however, no doubt, the cause of its use here and in Switzerland, since we scarcely find it before the Reformation, though now Samuel is common in Switzerland, and Sam here.*

SECTION IX.—*Judah.*

In her exultation at being the mother of so many promising sons, Leah called the fourth who was born to her Jehudah (he will be praised); meaning brought forward by her husband Jacob when, in his death-bed blessing of his sons, he exclaimed, 'Judah, thou art he whom thy brethren shall praise.'

It was a prophetic title, for when the birth-right forfeited by the unstable Reuben was divided, and the priesthood fell to Levi and the prime inheritance to Joseph, Judah obtained the spiritual inheritance for the future, and the precedence over the other tribes. 'Judah was His sanctuary,' and the lion standard of Judah led the march of the camp of Israel. In the very lot of Judah's inheritance the preparation was made for the permanency of the tribe by placing it in the mountain fastnesses, which above all other regions are the nurses of high spirit and ardent patriotism, and which in themselves defy an invader.

* *Proper Names of the Bible*; Butler; *Lower's English Surnames*; Michaelis; Pott.

That mountain territory, the kingdom of Judah, was fondly called by her prophet-poets the praise of the whole earth, and her capital the city of praise. It was not till, through her fall and captivity, she became known to the historical nations, that the title *Ιουδαῖοι* (*Ioudaioi*) began to be applied to her people, and was gradually extended to all of Israelite blood scattered through the East, as was its Latin version, *Judæi*, to those who sued for the assistance of Rome, but only to rivet round their necks the yoke of iron threatened long before by Moses.

Judea, then, was the small province where the chief events in the Gospel took place; and as *Judæi* were its unbelieving inhabitants denounced to the Christian world, and became the *Giudei* of Italy, the *Juden* of Germany, the *Juifs* of France, the *Jews* of England—everywhere the proscribed wanderers, with their marked dress and the isolated quarter of the cities where they dwelt. Old English towns still have their *Jewry-street*, recalling the old biblical term, *Jewry* for *Judea*. But how changed are the present associations of *Jew* from what they were when *Judah* was the name of praise!

Thus, too, it has been with the individual name of *Judah*. Unused before the captivity, it was revived again after it, and carried to the highest fame and popularity by the brave *Maccabee*, who newly founded *Judea* and restored it, for a time, to freedom and honor. His surname is by some derived from a word meaning the *Hammerer*, by others from *Makkabi*, formed by initial letters of the motto on his standard, 'Who among the gods is like unto Thee, O Lord.' *Judas Maccabeus*, early as was his death, and imperfect as was the deliverance of his country when he was slain, was one of the chief heroes of the world, and occupied a far larger space in the imagination of our mediæval ancestors than he does in ours. Not only were the books of *Maccabees* considered as of equal authority with the canonical Scriptures, and doubtless read aloud by chaplains of the taste of *Father Aldrovand*, in the *Betrothed*, but, before 1240, a French metrical romance

had recounted his exploits, and by Chaucer's time Judas Maccabeus was ranked among the nine worthies—with Alexander, Hector, Julius Cæsar, David, Joshua, Clovis, Charlemagne, and Godfrey of Bulloign,—the subject of many a ballad and chap-book, and represented in many a masque and mumming. 'Judas I am, yclept Machabeus,' begins the unfortunate Pedant in *Love's Labour Lost*, when the punning courtiers assure him that Maccabeus clipt is plain Judas; and even to the present day, Christmas mummers, in some counties, still number Judas Maccabeus among their dramatis personæ.

But his name has never occurred! Frequent, indeed, it was among his own countrymen after his time, but of them was that man who rendered it for ever accursed. What was meant by the surname of Iscariotes has never been explained, some thinking it means that he came from a place called Kerioth, and others that it is derived from *scortea*, an apron or bag; but be this as it may, his name was regarded with horror and became the synonym of a traitor; and apocryphal gospels, mysteries, and ballads heaped execration on him. The tree on which he was said to have hung himself was called after him, and hated accordingly; and Pulci in his poem of the *Morgante Maggiore* made the shade of a Judas-tree the spot where the traitor Ganelon planned the ambush against the army of Charlemagne in the pass of Roncesvalles.

Another apostle bore the same name, but this did not suffice to redeem it, though altered into Jude to mark the distinction. 'I never can call him Jude,' cried the Aragonese Queen in the ballad before alluded to; and St. Jude has no namesakes in honour of that name of praise that he bore in remembrance that he was of the direct and royal line of Judah. He had, however, two Aramean names, Lebbaeus, supposed to mean hearty, or else from the town of Lebba, and Thaddæus, which is satisfactorily explained as an Aramean form of the same word Praise, Græcised and Latinized of course before it came to us.

It is not, however, popular. Italy has indeed used it a

good deal as Taddeo, and Spain knows it as Tadeo; but though Ireland swarms with Thadys, who write themselves Thaddeus, this is only as a supposed English version of their ancient Erse, Tadhg (a poet). The Slavonic nations use it more than the West; it is a favourite Polish name, and was almost regarded as heroic when Miss Porter's novel of *Thaddeus of Warsaw* was the rage. The Russians call it Phaddéi; and the Illyrians, Tadia. No name has been so altered as Judah; it is Hodaiah after the captivity, and Abiud, or rather Ab-jud, in St. Luke's genealogy.

The feminine form of the name Jehudith, or Judith, belonged primarily to the Hittite wife of Esau, who was a grief of heart to Rebekah, but its fame is owing to the heroine of Bethulia, whose name is, however, said rather to mean a Jewess than to be exactly the feminine of Judah. Indeed some commentators, bewildered by the difficulties of chronology, have supposed the history to be a mere allegory in which she represents the Jewish nation. However, on the uncritical mind of the eighth or ninth centuries, her story made a deep impression, and a poem was in circulation in Europe recording her adventurous deed, and mentioning among the treasures of Holofernes' tent a mosquito net, whence the learned argue that the narrative must have been derived from some eastern source independent of the Apocryphal book.

At any rate, hers was the first name not belonging to their own language that was borne by Teutonic ladies, and long preceded that of any saint. Juditha, Jutha, or Jutta was in high favour at the court of the Karling Kaisers, and came to England with the step-mother, who gave the first impulse to our great Alfred's love of learning. Her subsequent marriage took it to Flanders, and we had it back again with the niece of William the Conqueror, the wicked wife of Waltheof, and afterwards of Simon de St. Lis. Her uncle cites her as a witness to a charter by the familiar abbreviation of Jugge, which was long used as the regular contraction,

though Judy has since become more usual, and is exceedingly common in Ireland.

Some etymologists have explained Punch and Judy to be the remnant of a popular mystery on the Passion, in which disputes between Pilate and the Jews formed the comic element, thus referring the name to a corruption of *Pontius et Judæi*; but this is contradicted by tracing Punch to his native home at Naples, where Policinello means a little thumb, and no doubt refers to the size of the puppets; besides which our grandmothers aver that it is only within the last century that the personages have become fixed, or that Judy's name has been invariable, so as to become a proverb for rags and buffoonery.

Even French families gave their daughters the name of Judith, which belonged to the gentle Comtesse de Bonneval, whose 'ower true tale' Lady Georgiana Fullerton has endeared to us. The Breton form is Juzeth; and the Swiss ruthlessly turn it into Dith, but across the Alps it comes forth more gracefully as Giuditta; and the Poles make it Jitka; the Hungarians, Juczi or Jutka.

On the authority of Eusebius we venture to add a third to those who bore this name in the apostolic college, namely, him whom we know by the Aramaic and Greek epithets Thomas and Didymus, both meaning a twin. Tradition declares that his fellow-twin was a sister called Lysia. India is believed to have been the region of his labours and of his death; the Christians there were called after him; and when in the sixteenth century, the Portuguese attained their object of reaching India by sea, they thought they discovered his tomb at Meliapore, transported the relics to Goa, and created San Tomàs or Tomè into their patron saint. Long ere this, however, in every part of Europe had Thomas been revived with other apostolic names, but its great prominence was derived from the murdered Archbishop Becket, or St. Thomas of Canterbury. His shrine at Canterbury was the English Compostella, visited by foreign as well as native pilgrims.

The house where he was born is only now ceasing to be St. Thomas' Hospital, and the greater proportion of churches so termed were under the invocation of the archbishop instead of the apostle, although it is only by charter or by wake-day that the dedication can be traced, since Henry VIII. did his utmost to de-canonize and destroy all memorials of the bold prelate whom he would most certainly have beheaded instead of assassinating. Nevertheless, it was Becket who had already rendered Thomas a deeply-rooted national name, becoming Thompson, Tomkins, Tomline, Tomlinson, also perhaps Macey and Massey. One of his sisters had married into the De Boteler family, and receiving large grants of land in Ireland, became the ancestress of the Thomas Butlers constantly recurring in the line of 'Erin's brave Ormond;' and Thomas of Ercildonne, or the Rhymer, proves that many Scottish Tams were already beginning soon after the murder. In Italy a martyr for ecclesiastical prerogatives was certain to be in high repute; carvings, glass, paintings, and even needlework still bear his history and figure, always denoted by the clean cutting off of his scalp above the tonsure, and Tomasso flourishes greatly as a Christian name, the Italians, as usual, abbreviating by the omission of the first syllable instead of the last, so that where we say Tom, they say Maso, and thence Masuccio, as we call one of their earliest great painters. Tomasso Agnello was the true name which, contracted into Masaniello, was the wonder of the day at Naples, and made the Spanish power there totter on its throne.

Englishmen bestowed upon Kent the reproach that the tails cut from Becket's mules by his enemies had been transferred to themselves, and foreigners extended the imputation to the whole nation, insomuch that, as Joinville tells us, the stout Earl of Salisbury and his men were goaded on to perish in their last fatal charge on the banks of the Nile by the French scoff that they would not take the front lest their tails should be detected. It is just possible that Tom Fool

may be connected with this story, though more probably with some jester of forgotten fame, and as is the case with most universal names, it has come to denote several male animals, such as cats, pigeons, and turkeys. We cannot help attributing the incongruous Peeping Tom of Coventry among the genuine Saxons who appear in the rest of the tale, to some of the strange legends bestowed upon the original saint, for whom a parody of his real doubts was invented regarding the Assumption of the Blessed Virgin, who was said to have convinced him by appearing to him in glory, and letting down her girdle as a tangible proof of her exaltation.

Church bells were wont to be baptized after the apostles, and the deep full sound of the first syllable of Thomas made it specially applicable to the largest and heaviest of the peal, whence the great Toms of Lincoln Cathedral and of Christ Church, Oxford.

The feminine Thomassine, Tamzine, and Tammie, are comparatively recent inventions. As to Tom Thumb, he owes his Christian name most probably to the spirit of reduplication. Some Teuton, or it may be, some still remoter fancy, had imagined the mannikin, called from his proportions Daumling, the diminutive of Daum, the same word as our Thumb; while the Scots got him as Tamlane, and though forgetting his fairy proportions, sent him to elfland, and rescued him thence just in time to avoid being made 'the Teind to hell.' As Daumling he rode in the horse's ear, and reduplicated into Tom Thumb, came to England, and was placed at Arthur's court as the true land of romance; then in France, where little Gauls sucked their Latin *pollex* as their *pouce*, he got called *le Petit Poucet*, and was sent to the cave of an ogre or oreo—a monster (most likely a cuttle fish)—straight from the Mediterranean, and there performed his treacherous but justifiable substitution of his brother's night-caps for the infant ogresses' crowns, and so came to England as Hop-o'-my-Thumb, too often confounded with the true Tom Thumb. Tomas na Agaid is again a Keltic version.

English. Thomas Tom <i>Fem.</i> { Thomassine Tamzine	Scotch. Thomas Tam Tamlane	French. Thomas Thumas
Spanish. Tomas Tome <i>Fem.</i> —Tomasa	Italian. Tomaso Maso Masuccio Masaccio	Russian. Foma <i>Fem.</i> —Fomaida
German. Thoma <i>Fem.</i> —Thomasia	Polish. Tomasz	Lower Lusatian. Domas Domask
Lithuanian. Tamkus Tamoszus Dummas	Hungarian. Tamas	Finland. Tuomas

Thomas is the accepted equivalent for the Irish Tomalhaid, Tomaltach, and Toirdelvach, tall as a tower.

Didymus seems at one time to have been sometimes used; for a peasant family, at present called Diddams, appear in the older register as Didymus, and, oddly enough, several pairs of twins are set down to their account, as if explaining the source of the surname.* .

SECTION X.—*Joseph.*

When after long waiting and hoping, a son was at length granted to Rachel, she called him Joseph from a word signifying an addition, because she hoped that yet another child would be added to her family.

Joseph, beloved and honoured as he was for his own

* Books consulted :—*Proper Names of the Bible* ; *Smith's Biblical Dictionary* ; *Jameson's Sacred and Legendary Art* ; *Cave's Lives of the Apostles* ; *Warton's English Poetry*.

beautiful character and eventful history, has perhaps at the present day the greater number of direct namesakes among the Arabs, who still are frequently called Yussuf. This, indeed, was the true name of the great Saladin, for Salah-ed-deen, which we have thus corrupted, is only his surname, the salvation of religion; and the mosque that he built at Cairo is known as the Mosque of Yussuf.

Only two Josephs occur again in the Scripture before the captivity in Babylon, but afterwards they were exceedingly numerous, and in the Gospel history two remarkable characters are so named, as well as three others whom we know by the Græcised form of the name as Joses, *i. e.* a fourth brother of the royal family of James, Simon, and Jude; he who was usually called by his surname of Barnabas, and he who was also called Barsabas, whose lot was cast with that of Matthias. The Latinized form we know as the name of the historian Flavius Josephus. Legend loved to narrate that Joseph of Arimathea brought the Gospel to England, and that his staff was the Christmas-flowering thorn of Glastonbury; nay, that he carried hither the Sancgreal and the holy lance, the mystic objects of the adventures of the Round Table.

Yet, in spite of the reputation of this holy man, and of the universal reverence for 'the just man' of Nazareth, Joseph was scarcely used as a name in Europe till in 1621 a festival day was fixed by the pope in honour of St. Joseph, the husband of the Blessed Virgin.

Therewith an enthusiasm broke forth in Roman Catholic Europe for the name. All the world in Italy began to call itself Giuseppe or Gioseffo; or for short, Peppo and Beppo have swarmed ever since in every village.

Spain delighted in Josef or Jose, and the more devout in Jose Maria, with Pepe or Pepito for the contraction; Pepita for the Josefa, who, of course, arose at the same time, these becoming the most common of all Peninsular names.

Not to be behindhand in devotion, the Emperor Leopold

christened his son Joseph, and thus recommended it to all his subjects; and, perhaps, the Tyrol is the greatest of all the strongholds of the Josephs, being there called by its last syllable in all varieties of endearments, Sepp, Sepperl, &c.; while the Swiss, on the other side, have Sipp and Sippli. Maria Josepha was a daughter of Maria Theresa, and these two are seldom separated in Germany, Italy, or France; but as Maria forms part of the name of every Roman Catholic woman, and of most men, the second name is the one for use. Marie Josephe Rose was the Christian name of her whom we know and pity as the Empress Josephine, and to whom it is owing that France is full of young ladies usually called Fifine or Finette; while the rougher damsels of Lucerne are content to be Boppi in familiar life.

The Slavonians use varieties of Josko and Joska; the Letts turn the name into Jaschis or Jeps. It is in fact broken into as many odd contractions as it can possibly undergo. It is Joseef or Oseep in Russia.

England, having freed herself from Roman influence before this mighty crop of Josephs sprang up, merely regarded it as among other of the Scripture names chiefly used by Puritans, although Joseph Addison has given it distinction in literature; and there Joe is of uncertain origin, as it is as often the contraction of Josiah or Joshua, as of Joseph. In some parts of England Joseph and Mary are considered appropriate for twins. Josephine is with us a mere introduction from the French.

Joseph had named his two sons Manasseh (forgetting), because he said, 'God hath made me *forget* all my toil,' and Ephraim (twofold increase). The first was early adopted by the Israelites; we find it belonging to the son of Hezekiah, and to the father of Judith, and, to our amazement, to a mediæval knight, whose friends may perhaps have brought it from the Crusades. Two early bishops of Cambrai bore the name of Manassès, and there is one among the under-tenants in Domesday Book. In Ireland, the name of Manus,

a corruption of Magnus, derived from the Northmen who invented it, is turned into Manasses.

Ephraim, like other patriarchal names, lived on in Mesopotamia; and St. Ephrem of Edessa, who lived in the beginning of the fourth century, is esteemed as a doctor of the Church, and is the name-saint of numerous Russians, who keep his day on the 28th of January, though the Roman Church marks it in July.*

SECTION XI.—*Benjamin.*

When the long-desired 'addition,' the second son, was given to Rachel, and in the words of Jacob she 'died by him when there was but a little way to come to Ephrath,' she called the infant who had cost her life Ben-oni (son of my sorrow); but this was changed by his father into Ben-Yamin (son of my right hand, i.e., prosperous). It is thought, however, that Yamin was the name by which he may have been called, since his tribe and their land are called sons or land of Yemini in the original. This was the name again of one of his nephews, the sons of Simeon, and it is still known to the Arabs; but it is not the same as that of the 'obedient Yamen,' transplanted from the *Curse of Kehama* into *Rejected Addresses*: he is the god of death, and belongs to Indian mythology.

In spite of Rare Ben Jonson, Benjamin is an essentially Puritan and Jewish name; but was common enough in England to furnish us with Benny and Benson, besides the Jewish Benjamins; and such a feminine as Benjamina has even been perpetrated. Oddly enough the Bretons call Benjamin Benoni.

Beni was the eastern tribe designation, as it still is that of the Arabs; Benijaakan, the children of Jaackan; Beni Hassan, the sons of Hassan, &c.

* *Proper Names of the Bible*; Michaelis; O'Donovan's *Irish Names*.

We meet with it often again in proper names. Benhadad, son of the god Adad, was the Syrian royal designation ; and there are other instances, though not of remarkable persons. Bath (the daughter), seems in like manner to have been the female name answering to it ; the most noted instance being Bathsheba (daughter of the oath), called in the *Chronicles* Bathshua ; by Josephus, Βεθσαβή ; and thence in French Bibles, Bethsabée.

Afterwards the place of Ben was taken by the Syriac Bar, the earliest instance being that of old Barzillai, the Gileadite, whose name signified the son of iron. It seems as though under the Herodean kingdom the custom was coming in that forms the first surnames, that of calling the son by his patronymic almost in preference to his own individual appellation, and thus arose some of the double titles that confuse us as to the identity of the earlier saints. Thus, the 'Israelite without guile,' is first introduced as Nathanael, the same as the ancient Nethaneel, captain of the tribe of Issachar, and meaning the gift of God, being compounded of the divine word and Nathan (a gift), itself the name of the prophet who rebuked David, and of the son whose descendants seem to have taken the place of the royal line. But in the list of apostles, Nathanael is called by his patronymic Bartholomaios, as it stands in the Greek, and Tholomaios is referred to Talmi (furrows), which occurs in the list of the sons of Anak, and also as belonging to the King of Geshur, Absalom's grandfather.

In the uncertainty whether it was really the apostle, Nathanael was left unused until those English took it up, by whom it was made into Nat. Jonathan, it may here be observed, is almost exactly the same, and also means the gift of the Lord.

The other form, though not popular, is of all nations, and from its unwieldy length has endless contractions, perhaps the larger number being German, since it is most common in that central Teutonic land.

English. Bartholomew Bart Bartley Bat	German. Bartholomaus Bertel Barthol Mewes Bartold	Dutch. Bartelmés	Swiss. Bartleme Bartli
Bavarian. Bartlmê Bartl Wawel Wabel Wabm	French. Bartholomieu Bartolomé Tolomieu	Danish. Bartholomeus Bartel Bardo	Spanish. Bartolome Bartolo
Portuguese. Bartolomeu	Italian. Bartolomeo Bortolo Meo	Russian. Varfolomei	Polish. Bartłomiej Bartek
Illyrian. Bartuo Barteo Jernej Vratolomije	Lusatia. Bartolik Barto Batram	Esthonian. Partel Pert	Lithuanian. Baltras Baltramejus

Joseph, or Joses, as he was called since, coming from Cyprus,—he was one of the Hellenistic Jews, is best known to us under his surname of Barnabas, which St. Luke explains from the Aramaic as υἱὸς παρακλήσεως (uios paraklēseos), the son of comfort, a word which bears different interpretations, since comfort may be either exhortation or consolation; and it is in the latter sense that St. Chrysostom and our translators have understood the word, though there are many who prefer the other meaning.

Barnabas has not been a very common name, though with an apostle for its origin, it could not fail to be everywhere known; but it was never royal; and the only historical character so called, Bernabo Visconti, was enough to give

any name an evil odour. We make it Barnaby when we do use it, the Irish call it Barney and confuse it with Brian, and the Russians call it Varnava. One Barnabas Hutchinson, proctor of the chapter of Durham, who died in 1633, is thus commemorated in his epitaph:—

‘ Under this thorne tree
Lies honest Barnabee.’*

SECTION XII.—*Job*.

We must not quit the patriarchal names without mentioning that of Job. This mysterious person is stated in the margin of the Alexandrian version to have originally borne the name of Jobab, which means shouting; and a tradition of the Jews, adopted by some of the Christian fathers, makes him the same as the Jobab, prince of Edom, mentioned in the genealogy, in the 33rd chapter of *Genesis*, a supposition according with his evident position as a great desert sheik, as well as with the early date of his history.

Job, however, as he is called throughout his book, is explained by some to mean persecuted, by others, a penitent, and it is evident from a passage in the Koran that this was the way that Mahommed understood it. The tradition of his sufferings lived on among the Arabs, who have many stories about Eyub, or Ayoub, as they pronounce the name still common among them, and their nickname for the patient camel is Abi Ayub, father of Job. The famous Kurdish dynasty of Khalifs in Egypt was called Ayoubite, from an ancestor named Ayoub.

Jöv, probably from their eastern connections, is a name used by the Russians, and has belonged to one of their patriarchs. Otherwise it is a very infrequent name even in England.

Job's three daughters, Jemima, Kezia, and Kerenhappuch, are explained to mean a dove, cassia, and a horn of stibium.

* *Kitto's Biblical Cyclopædia*; *Trollope's Greek Testament*; *Michaelis*.

This latter is the paint with which eastern ladies were wont to enhance the beauty of their eyelashes, and it is curious to find this little artifice so ancient and so highly esteemed as to give the very name to the fair daughter of the restored patriarch, perhaps because her eyes were too lovely to need any such adornment. Hers has never been a popular name, only being given sometimes to follow up those of her sisters; Kezia is a good deal used in England, and belonged to a sister of Wesley, who was called Kissy; but Jemima is by far the most general of the three. It has been even said that Jemama, the central district of Arabia, which the inhabitants say was called from an ancient queen, may preserve the name of the daughter of Job.

The Hebrew interpretation of Jemima makes it a day, but the Arabic word for a dove resembles it more closely, and critics, therefore, prefer to consider it as the Arab feminine version of that which the Israelites had among them as Jonah (a dove), and belonged to the prophet of Nineveh, and afterwards to the father of St. Peter, both men of Galilee. It is not usual in Europe, but strangely enough the Lithuanians use it as Jonaszus, and the Lapps as Jonka. Jonas Hanway has given its later form a worthy reputation amongst us.

What strange fancy can have made Mehetabel, the wife of one of the princes of Edom, leave her four syllables to be popular in England? Many village registers all over the country show it. Was it a remnant of the East in Cornwall, or did Puritans choose it for its meaning, God is beneficent? It was at Jarrow as early as 1578.

Tamar, a palm tree, it may here be mentioned, has continued common among eastern Christians, especially since a distinguished Armenian queen was so called. Now and then very great lovers of biblical names in England give it, and likewise Dinah (judgment).*

* Smith's *Dictionary of the Bible*; Kitto's *Biblical Cyclopædia*; *Proper Names of the Bible*.

CHAPTER III.

ISRAELITE NAMES.

SECTION I.—*Moses and Aaron.*

AT the time of the Exodus, the Israelites had become a nation, and their names, though still formed from a living language, were becoming more hereditary and conventional than those of the patriarchal times.

That of Moses himself, interpreted by the Scripture as meaning drawn out of the water, belongs rather to the Egyptian than to the Hebrew language. It has never been forgotten in the East, where the Arabs in the desert point out Gebel Mousa, the rock of Moses, whence they say the water flowed, and Wady Mousa, the vale of Moses. Mousa is a frequent name among the Arabs to this day, and among the gallant Moors of Granada, none stands so prominently forward in the noble rivalry of Abencerrages and Zegris as does the champion Muza.

Moses was unused by the Jews while they continued a nation, but has been very common in their dispersion, and in Poland has come to be pronounced Mojzesz. The frequent Jewish surname Moss is taken from one of these continental corruptions of the name of the great Law-giver. In Ireland the name Magsheesh has been adopted by the inhabitants as an imitation of Moses; but no form of Moses is used elsewhere, except as a direct Scripture name.

The tessellations of minute stones, so arranged as to form a design, are said to be called Mosaic from their supposed resemblance to the breastplate of the high priest, fashioned by Moses on Mount Sinai, but the word is far more likely to have a Greek origin, and to come from museum, the temple of the Muses, where it was used.

Aaron's name is in like manner considered to be Egyptian, and the meaning is very doubtful, though it is commonly explained as a high mountain.

Haroun, as the Arabs call it, has been in great favour among them; and with us Haroun al Raschid, or the just, is better known by his wanderings in disguise in the streets of Bagdad than by all his substantial power. Among the Jews, Aaron is a frequent name, and sometimes is a surname, though in general his descendants are called Cohen, from the Jewish word for a priest.

Aaron seems to have been assumed as a name by some of our old British Christians, or else it was accepted as an equivalent for something Keltic, for Aaron and Julius were among our very few British martyrs under Diocletian's persecution, and a later Aaron was an abbot in Brittany; but it has never been a name in use.*

SECTION II.—*Miriam or Mary.*

The sister of Moses and Aaron, who led the songs of the Israelites when they saw their enemies dead upon the sea shore, was the first owner of that name which was to be the most highly honoured among those of women.

Yet it is a name, respecting which there is great contention. Gesenius derives it from *Meri* (stubbornness), with the addition of the third person plural, so as to make it mean their rebellion. Other commentators refer it to the word *Marah* (bitterness), and thence the bitter gum, myrrh, the same term that was applied to the brackish springs in the desert, and to which the desolate widow of Bethlehem declared her right, when she cried, 'Call me not Naomi (pleasant), call me Marah (bitter).' This is on the whole the most satisfactory derivation, but in the middle ages it

* *Proper Names of the Bible*; Liddell and Scott's *Greek Lexicon*; Butler's *Lives of the Saints*.

was explained as Myrrh of the Sea, Lady of the Sea, or Star of the Sea, the likeness to the Latin and Teutonic *mar* being probably the guide. Star of the Sea is the favourite explanation among Roman Catholics, as the loftiest and most poetical, and it is referred to in many of their hymns and other devotions.

Miriam does not seem to have been repeated until after the captivity, when it took the Greek forms of Mariam and Mariamne, and became very frequent among Jewish women, probably in the expectation of the new deliverance from the bondage that galled them like that of Egypt of old. It was the name of the Asmonean princess in whom the brave Maccabean line was extinguished by Herod the Great; it belonged to three if not four of the women of the Gospel; and we find it again marking the miserable being cited as having fulfilled the most terrible of all the woes denounced by Moses upon the children of Jerusalem.

The name of Mariam continued in the East, but was very slow in creeping into the Western Church, though not only the Blessed Virgin herself had borne it, but two very popular saints, namely, the Magdalen, and the Penitent of Egypt, whose legends were both current at a very early period.

The first Maria whom I can find of undoubted western birth was a Spanish maiden, who was martyred by the Moors at Cordova, in 851. Michaelis, however, tells us that the old Spanish name of Urraca is the same as Maria, and if this be the case, there were many votaries of the Blessed Virgin in the Peninsula, even in early times, for Urraca was an extremely common name in Leon, Castille, and Navarre, and is much celebrated in ballad literature. The Infanta Doña Urraca was being besieged in Toro by her brother Don Sancho, when the crossbow bolt was shot that killed the king, and raised his brother Alfonso to the throne, the same bolt on which the Cid insisted on Alfonso's making oath of innocence, and which thus occasioned the champion's life-long banishment. Urraca too, by its uncouth sound, prevented

its owner from being Queen of France. The ambassadors, sent to choose between the Castillian princesses, selected Blanca, as having the more pronounceable name, evidently not guessing that they might have called her sister Marie, and perhaps in consequence of this slight, Urraca fell into disuse, and Maria was multiplied in Spain and Portugal.

It seems to have been the devotion of the Crusaders that first brought Maria into Europe, for we find the first instances about the middle of the twelfth century all at once; Maria of Antioch, a Crusader's daughter, who married the Emperor Manuel Commenus; her daughter, Maria Commena, married to the Marquis of Montferrat; Marie, the daughter of Louis VII. of France, and our Eleanor of Guienne, named probably during their Crusader's fervour; then Marie, the translator of the Breton legends for Henry III.; Marie, the nun daughter of Edward I., and at the same time Marie all over the western world.

Probably the addition of the German diminutive *chen*, in French *on*, formed the name of

‘A bonny fine maid of noble degree,
Maid Marion called by name.’

Very soon had her fame travelled abroad, for in 1332 the play of *Robin et Marion* was performed by the students of Angers, one of them appearing as a *fillette déguisée*; the origin of *Marionettes*, puppets disguised to play the part of Maid Marion, is thus explained. They may, however, have received their name from the habit of calling small images of the Blessed Virgin Mariettes, or Marionettes. Several streets of old Paris, in which were such images, were called Rue des Mariettes, or later, Rue des Marionettes. All puppets there came to be called Mariettes and Marmonsets; and two streets of Paris were down to the last century called Rue des Marmonsets. Henri Etienne says, ‘Never did the Egyptians take such cruel vengeance for the murder of their cats, as has been seen wreaked in our days on those who had mutilated

some Marmonset or Marionette.' Even the bauble of a licensed fool was a Marotte, from the little head at its point, and the supernatural dolls of sorcerers, in the form of toads or apes, were described as Marionettes in an account of a trial for witchcraft in 1600. Marion became a common name in France, and contracted into Manon, and expanded into Marionette, as in a poem of the 13th century where Marion is thus addressed; and in Scotland, where 'Maid Marion, fair as ivory bone,' likewise figured in rustic pageantry, she took a stronger hold than anywhere else, is in common life yclept Menie, and has escaped her usual fate of confusion with Marianne. With us, the Blessed Virgin's name, having come through the French, was spelt in their fashion till the translation of the Bible made our national Mary familiar. Mary II. was the first of our queens who dropped the *ie*. The chief contractions and endearments are as follows:—

English.	French.	Italian.	Spanish.
Maria Mary Marion Moll Molly Polly Malkin Mawkes Mawkin May*	Marie Marion Manon Maion Mariette Maillard (Cambrai)	Maria Marietta Mariuccia	Maria Marinha Mariquinhas Mariquita Maritornes
Keltic.	Swedish.	Bavarian.	Swiss.
Mair (W.) Moissey (Manx) Mari (Ir.)	Maria Majken	Marie Mariel Mariedel Marei Mareiel Marl Medal Miel	Marie Mareili Maga Maieli Mija Mieli

* Marriott occurs in a Cornish register as a feminine in 1666.

Dutch.	Russian.	Polish.	Illyrian.
Maria	Marija	Marya	Maria
Marieke	Maika	Marysia	Marica
Mike	Mascha	Marynia	Millica
	Mashinka		
Lusatia.	Esthonian.	Lapland.	Hungarian.
Mara	Marri	Marja	Maria
Maruscha	Mai		Mari
	Maie		Marka

Our Latin Maria is a late introduction, brought in by that taste which in the last century made everything end with *a* ; when, as Scott laments in *St. Ronan's Well*, Mary lost its simplicity and became Maria; but this affectation is happily falling to the ground.

It is only during the last three centuries that Maria has reigned supreme in Roman Catholic countries, marking the exaggerated devotion paid to the original. Indeed, the Italian proverb, answering to the needle in a bottle of hay, is '*Cercar Maria in Ravenna*,' so numerous are the Marias there. Even in Ireland there were no Marys till comparatively recent times ; but now the *Môr* that in Scotland is translated by Sarah, is changed in Ireland into Mary.

Children especially placed under her patronage wear nothing but her colours, blue or white, for the first seven years of their life, and are in France said to be *voués au blanc*, and whether male or female, are baptized after her.

Since Marias have been thus multiplied, the attributes of the first Mary have been adopted into the Christian name, and used to distinguish their bearer. The earliest and best of these was the Italian Maria Annunciata, or Annunziata, contracted into Nunziata ; and followed up in Spain by Maria Anonciada ; and in France, by Marie Annonciade. Soon there followed Maria Assunta, in honour of her supposed assumption bodily into glory, but this never flourished beyond Italy, Spain, and her colonies.

France has Marie des Anges, at least as a conventual appellation; as in Spain the votaress of the merciful interceding patroness is called Maria de Mercedes; and she whose parents were mindful of the Seven Sorrows supposed to have pierced the heart of the Holy Mother, would choose for their child Maria de Dolores. There was a legend that Santiago had seen a vision of the Blessed Virgin standing on a pillar of jasper and bidding him found at Zaragoza the church thence called Nuestra Señora del Pilar, whence in Spain at least, Pilar has become a female name, as Guadalupe has likewise in honour of a miraculous image of St. Mary, preserved in the church of the mountain once covered with hermitages. Moreover, a district in Mexico, formerly called Tlaltelolco, was once the site of a temple to a favourite goddess of the Aztec race. After the Spanish conquest, the spot became the scene of a vision of Nuestra Señora, who appeared to a Christian Indian, and intimated that a church was there to be built in her honor. As a token of the reality of the vision, roses burst forth on the bare rock of the Tepeyac, which further appeared impressed with a miraculous painting, which has been the great subject of adoration from the Mexicans ever since. Guadalupe, a free translation into Spanish of the native name of Tlaltelolco, has been ever since a favourite name with the damsels of Mexico, and is even adopted by such of the other sex as regard the shrine with special veneration. Maria del Incarnación is also Spanish. An English gypsy woman lately said 'Carnation' was her daughter's name, and had been her grandmother's;—was it from this source?

As queen of heaven, Maria has votaries, called in Italy Regina or Reina, the latter often found at Florence, very early; in France, Reine and Reinette, the former being also a favourite in some parts of Germany, where it has been confused with the derivatives of the old Teutonic Ragin, Council.

And since the promulgation of the new dogma, young ladies in Spain have been called Maria de la Concepcion;

in Italy, Concetta. Surely the superstition of these races is recorded in their names. The custom of adding Maria to a man's name seems to have begun in Italy about 1360, and now most individuals in Italy, and probably likewise in Spain, as well as in the more devout French families, bear the name of Maria; and the old Latin Marius and Virginus, though their source is utterly alien alike from Maries and Virgins, have been pressed into the service, and made to do duty as Mario and Virginio in her honour.

In very early times the spirit of adoration forbade the Blessed Virgin to be spoken of without some form of special reverence. The Greeks called her the Panaghia (all holy); the Italians, Madonna; the Spaniards, Nuestra Señora; the French, Notre Dame; the Germans, Die Liebe Frau; the Dutch, Onze Lieve Vrouw; and we, Our Lady. Nostradamus, the celebrated astrologer of the sixteenth century, was in reality Michel de Nostre Dame. The old exclamation, 'marry,' is the remains of the oath by St. Mary.

Among the many corruptions of her name and attributes may be mentioned Marybone Church, or that of St. Mary la bonne. Bow Church is that of St. Mary of the bows or arches, from the vaults supporting the steeple, whence the ecclesiastical court originally held there is termed the Court of Arches. Llanffair, in Wales, is always the village of Mary, the aspirate of the genitive turning M into F.

With us the Feast of the Annunciation is Lady-day; it is *Frauentag* in Germany; *Vor Frue-dag*, in Denmark; in Welsh, *Gwyl Vari ycyhededd*, the Feast of Mary of the Equinox; and in Manx, *Laal Moirrey my Sâns*, the day of Mary being whispered to.

In the early spread of Christianity, our Lady had the benefit of all the fair things that the South had dedicated to Venus, or the North to Frigga, and thus she has left strong traces on every language.

The little scarlet beetle was thought from the five black spots on the wing cases to commemorate the five wounds of Christ,

whence in France, it is *la bête du bon Dieu* ; in Spain, *la vaquilla de Dios* ; in Russ, *Boja korovka* ; but we are content to call it Lady Cow, or Lady Bird ; while the Germans have *Frauenkafer*. In France, the small pink cowries are *les ongles de la bonne Vierge* ; in Switzerland, the small deer is *Marienbok*.

The maiden-hair fern owes its name likewise to her ; though at Rome it was *capillus Veneris* ; and in Norseland, *Frigga* claimed its representative, the *Asplenium Nigrum* (our black maiden-hair) ; but it is now *Mariengras* ; and so, too, the Gossamer (or path of light) on our fields is, in Germany, the *madchens sommer* in spring ; but in autumn, the *alteweiben sommer*. The word is not, however, summer, but the same as *cymar* (a veil or train), and these terms are the relics of an old belief that the gods swept over the fields in early morning, leaving their path of light trailing behind them in glistening dew, our *gottessammer* or gossamer.

The *arum* is with us lords and ladies, a corruption of our Lord and our Lady, since it seems to have been once regarded as a British passion flower, commemorating the column, the crown of thorns, the wounds, and the cave, and thus meriting its local Devonian name, a lamb in a pulpit.

Lady's fingers, the ordinary peasant name of the *lotus corniculatus*, has supplied the place of the less reverent title of God Almighty's fingers, which is used in other countries, probably from the association with the eastern lotos-bean, the emblem of immortality among the ancient Greeks, and therefore often introduced in paintings of the Supper at Emmaus.

Lady's tresses is another relic of the joint property of the northern goddesses and of St. Mary. The *satyrium albidum*, which it most resembles, was in Iceland called *Frigga-jargrass*, and sacred to *Frigga*, goddess of love and marriage, and was used in brewing love-potions. Here it became our Lady's, and a relic of the honour in which it was held lurks in a song accompanying a game of the Hampshire children :

'Daffodils and daisies,
 Rosemary and tresses,
 All the girls in our town,
 Must curtsey to the ladies.'

Originally, no doubt, to our Lady.

The beautiful *veronica chamædrys* is called in France *les yeux de la bonne Vierge*; and with us, the *galium*, it may be from its efficacy in epileptic cases, is Lady's-bed-straw. Sundew is *Marienthraen* (Mary's tears), in Germany and Denmark; and the Marybuds of Shakespeare may perhaps be the rose campion, which in Germany is *Marienrose*; or the campanula, which is *Marienglockchen* (Mary's bells); this latter title may be connected with the Ave Maria, or Angelus-bell, so called because vespers, to which it is the summons, begins with the angelic salutation. '*Il tocco dell Ave Maria*,' is a recognised measure of the day in Italy. The star-shaped Marygold is said to be in blossom at all feasts of our Lady, and the name of Marygold is applied to widely different genera of flowers, the golden colour and starry form being all that was required by our unbotanical ancestors to mark them as sacred to the Star of the Sea.

Fair maids of February are her Purification flower; and the name of *Frauenblume*, in Germany, shows that the daisy has there been hers. *Mariendistel* (Mary's thistle), in Germany, recalls her sorrows; and Lady-grass, in England, her purity. England finds her Lady's-smock in the *cardamine*, which strews the meadows like linen laid out to bleach; and provides her mantle in the broad leaves of the *alchemilla*, and slippers in the *prunella*; though the Germans make the *genista* their *Frauen schuh*; and their *Frauenhandschuh*, or glove, is the purple *digitalis* which with us remains the property of the folks, namely the fairies, to which Keltic tradition had assigned it when it was called the lus-more, or fairy-cap. Black bryony, too, is Mary's seal, or Lady's seal.

Most of our clearest springs are Lady wells, and it is a curious proof of the inherent love of natural beauty in

England and Germany, that so many more names of things, fair and sweet, should be taken from her in these countries than in those where she is still adored, and where the entire month of May has now taken her name.

Perhaps the Jews had in some degree adopted the Roman fashion of similar names in a family, since the sister of the Blessed Virgin bears the same as her own, and there is a great similarity between those of the sisters of Bethany, which both probably come from *mara* (bitter), although some deduce Martha from the Aramean *mar* (a lord), which we often hear as the title of Syrian bishops, as Mar Elias, &c.

Even the earliest writers on the Gospels were at a loss whether to identify the meek contemplative Mary of Bethany, with the woman that was a sinner, who is recorded as performing the same act of the devotion, and with Mary Magdalen, once possessed by seven devils and afterwards first witness of the Resurrection. While enquiry was cautious, legend was bold, and threw the three into one without the slightest doubt, going on undoubtingly to narrate the vain and sinful career of Mary Magdalen, describing her luxury, her robes, and in especial her embroidered gloves and flowing hair, and all the efforts of Martha to convert her, until her final repentance. The story proceeded to relate how the whole family set out on a mission to Provence, where Martha, by holding up the cross, demolished a terrific dragon; and Mary, after having aided in converting the country, retired to a frightful desert with a skull for her only companion.

It is this legendary Magdalen, whom painters loved to pourtray in all her dishevelled grief; and whose title was applied first in France and then in England to homes for the reception of penitents like her supposed self. It was probably from the sturdy Anglo-Saxon distaste to exhibitions of sensibility, such as were displayed in vulgar representations of her, that the contraction of her appellation came to be applied to them, and especially to such affections when stimulated by intoxication.

The word itself is believed to be a mere adjective of place, meaning that she came from Magdala, which, in its turn, means a tower or castle, and is represented by the little village of Mejdel, on the lake of Tiberias, so that her proper designation would be Mary of Magdala, *i.e.*, of the tower, probably to distinguish her from Mary of Bethany with whom she is confounded.

It is curious to observe how infinitely more popular her name has been than her sister's, *i.e.*, accepting the mediæval belief that they *were* sisters. The Marfa of Russia is of course like the English Martha, Matty, Patty, the true housewifely Martha, independent of the legend of the dragon, and has there been a royal name occurring frequently among the daughters of the earlier Tzars; and the Martha used in Ireland is only as an equivalent for the native Erse Meabhdh, Meave, or Mab, once a great Irish princess, who has since become the queen of the fairies, Martha for Queen Mab! Martha used also to be used for Mor, the same 'great lady' who becomes Sarah in Scotland, though latterly the devotion to the Virgin has turned Mor into Mary. But the Marthe and Marthon of the south of France, and the rarer Marta of Italy and Spain, were all from the Provençal dragon-slayer, and as to the popularity of Magdalen, the contractions in the following table will best prove it:—

English. Magdalene Maudlin Maun Madeline	German. Magdalene Madlen Lene Lenchen	Swiss. Magdalene Leli	Danish. Magdelene Malin Magli Mali
Italian. Maddalena	French. Magdelaine Mazaline— <i>old</i> Madeleine Madelon	Polish. Magdelina Magdusia Magdosia Madde	Servian. Mandelina Manda
Spanish. Magdalena Madelena			

Lusatian.	Esthonian.	Ung.	Lettish.
Madlena	Madli	Magdalena	Madlene
Marlena	Maie	Magdolna	Maddalene
Marlenka	Mal		Madde
Madlenka			

The penitent Mary of Egypt has had her special votaresses, Maria Egyptiaca was a princess of Oettingen in 1666.*

SECTION III.—*Elisheba, &c.*

The names of the wife and son of Aaron bring us to a style of nomenclature that was very frequent among the Israelites at the period of the Exodus, and had begun even earlier. This was the habit of making the name contain a dedication to the Deity, by beginning or ending it with a word of divine signification.

The divine title known to man before the special revelation to Moses in the burning bush, was the Hebrew word *El* in the plural *Elohim*, which corresponds to our term Deity or God-head. It was by a derivative from this word that Jacob called the spot where he beheld the angels, *Beth El* (the House of God), and again the place where he built an altar, *El Elohe Israel* (the God of Israel), as indeed his own name of Israel meant prevailing with God.

This termination is to be found in the names of several of his grandsons; but we will only in the present section review the class of names where it serves as a prefix.

The first of all of these is *Eliezer* (God of help), the name of Abraham's steward who went to bring home Rebecca, and again of the second son of Moses. A very slight change, indicated in our version by the change of the vowels,

* Smith's *Dictionary of the Bible*; Michaelis; Jameson's *Legends of the Madonna*; *Sacred and Legendary Art*; *Romancero del Cid*; Warton's *History of Poetry*; Grimm, *Deutsche Mythologie*; O'Donovan *On Irish Names*; *Festivals and their Household Words*; *Christian Remembrancer*; Mme. Calderon de la Borea, *Mexico*.

made it Eleazar, or God will help, the name of Aaron's eldest surviving son, the second high priest. Both continued frequent among the Jews before the captivity, and after it the distinction between them was not observed, though Eleazar was in high repute as having belonged to the venerable martyr in the Antiochian persecution, as well as to the brave Maccabee, who perished under the weight of the elephant he had stabbed.

In the Gospels, Eleazar has become Lazarus, and in this form is bestowed upon the beggar of the parable, as well as on him who was raised from the dead. It is curious to observe the countries where it has been in use. The true old form once comes to light in the earlier middle age as St. Elzéar, the Comte de St. Sabran, who became a devotee of St. Francis, and has had a scanty supply of local namesakes. The beggar's name has been frequently adopted in Spain as Lazaro or Lazarillo; Italy has many a Lazzaro; Poland, shews Lazarz; Russia, Lasar; Illyria, Lazo and Laze. Are we to consider these as evidence of that truly noble spirit that honours the poor as their Master's representatives, or as tokens of that dangerous and abject spirit that would eat without working? A little of both, we fear, or the Lazaroni of Naples are much belied.

Lazarus recurs again in an association hateful to travellers. Tradition supposed the leprosy to have been the disease of the beggar at the rich man's gate, and the hospitals erected for the like sufferers were therefore called lazar houses, *lazares*, *lazzaretti*, and carefully secluded.

As the disease died out and these lonely buildings became untenanted, they were used as places of separation for persons liable to carry about infection of any disorder, especially the plague, and thence the *lazzaretto*, reviled by all the unfortunate victims of quarantine.

Another curious derivation has been suggested by Mr. Jephson in his tour in Brittany. He says, that rope-making was one of the few occupations permitted to lepers, and that

rope-walks were often attached to their dwellings, so that the trade long remained obnoxious in consequence. The name lizard, he says, is in many instances still applied to the part of old towns where a rope-walk is situated; and, finding one in the neighbourhood both of the Lizard point in Cornwall and of Lézardieux in Brittany, he proposes this explanation.

Aaron's wife was Eli scheba, meaning God hath sworn, i. e. an appeal to his covenant. It recurred again in the priestly family in the Gospel period, and had become in its Greek form, *Ελισαβετ*; in Latin, Elisabeth. Midway in time between these two holy women there had, however, lived a person whose name has a strange connection with theirs, being no other than that daughter of the Zidonian king, whom our version calls Jezebel, and the Greek *Ιεζαβηλ*. Her name is variously explained; some thinking it means (without impurity), and others, that the word is the same as Elisheba, with the exception that she appeals to the oath of the heathen Baal, whose votaress she was. We shall see an exactly analogous process with John and Hannibal, and we are the more confirmed in this conjecture by finding that the niece of Jezebel, she who fled from the persecution of her brother-in-law, and was the reputed foundress of the Phœnician colony of Carthage, was known to Greece and Rome as Elissa, long before the Scriptural Elisheba or Elisabeth had been brought before them. Her other name of Dido remains inexplicable, and, after all, may be one of the endless contractions of the name; it is not more unlike the original than Bet or Tib to Elisabeth or Isabella. At any rate, Elisabeth and Isabel, have been so constantly counterchanged that they cannot be considered separately, and Jezebel has a dangerous likeness to both. The Spanish Jews freely applied it to Isabel the Catholic, when she permitted their persecution; and to the present day our own Queen Elizabeth meets with no better treatment from Spain and Italy.

The mother of the Baptist was not canonized in the West, though, I believe she was so in the East, for there arose her

first historical namesake, the Muscovite princess Elisavetta, the daughter of Jaroslav, and the object of the romantic love of that splendid poet and sea-king, Harald Hadrada, of Norway, who sung nineteen songs of his own composition in her praise on his way to her from Constantinople, and won her hand by feats of prowess. Although she soon died, her name remained in the northern peninsula, and figures in many a popular tale and Danish ballad, as Elsebin, Lisbet, or Helsa. It was the Slavonic nations, however, who first brought it into use, and from them it crept into Germany, and thence to the Low Countries.

Elisabeth of Hainault, on her marriage with Philippe Auguste, seems to have been the first to suffer the transmutation into Isabelle, the French being the nation of all others who delighted to bring everything into conformity with their own pronunciation. The royal name thus introduced became popular among the crown vassals, and Isabelle of Angoulême, betrothed to Hugues de Lusignan, but married to King John, brought Isabel to England, whence her daughter, the wife of Friedrich II., conveyed Isabella to Germany and Sicily. Meantime the lovely character of Elisabeth of Hungary—or Erzsebet as she is called in her native country—earned saintly honours, and caused the genuine form to be extremely popular in all parts of Germany. Her namesake great-niece was, however, in Aragon turned into Isabel, and when married into Portugal, received the surname of De la Paz, because of her gentle, peace-making nature. She was canonized; and Isabel, or Ysabel, as it is now the fashion to spell it in Spain, has ever since been the chief feminine royal name in the Peninsula, and was rendered especially glorious and beloved by Isabel the Catholic.

In the French royal family it was much used during the middle ages, and sent us no fewer than two specimens, namely, the 'She-Wolf of France,' and the child-queen of Richard II.; but though used by the Plantagenets and their nobility, it took no hold of the English taste; and it was only across

the Scottish border that Isobel or Isbel, probably learned from French allies, became popular, insomuch that its contraction, Tibbie, has been from time immemorial one of the commonest of all peasant names in the Lowlands. The wicked and selfish wife of Charles VI. of France was always called Isabeau, probably from some forgotten Bavarian contraction; but she brought her appellation into disrepute, and it has since her time become much more infrequent in France.

The fine old English ballad that makes 'pretty Bessee' the grand-daughter of Simon de Montfort is premature in its nomenclature; for the first Bess on record is Elizabeth Woodville, whose mother, Jacquetta of Luxemburgh, no doubt imported it from Flanders. Shakespeare always makes Edward IV. call her Bess; and her daughter Elizabeth of York is the lady Bessee of the curious verses recording the political courtship of Henry of Richmond. Thence came the name of Good Queen Bess, the most popular and homely of all borne by English women, so that, while in the last century a third at least of the court damsels were addressed as 'Lady Betty,' it so abounded in villages that the old riddle arose out of the contractions:—

'Elizabeth, Elspeth, Betsey, and Bess,
Went together to take a bird's nest;
They found a nest with five eggs in,
Each took one out yet they left four in.'

This must be a north country riddle, for Elspath was the acknowledged old Scottish form of the full name, and is often so given, with Elspie as its contraction. I am told of a village in England, so entirely given up to this name, that almost all the grandmothers are called Betty, almost all the mothers Lizzie, and the daughters Elizabeth.

During the anti-Spanish alliance between England and France, Edward VI. was sponsor to a child of Henri II., who received the Tudor name of Elisabeth, but could not become the wife of Philip II., and the supposed heroine of the romantic tragedy of *Don Carlos*, without turning into

Isabel; indeed, the Italian Elisabetta Farnese—a determined personage—was the only lady who seems to have avoided this transformation.

Poetry did not improve our Queen Elizabeth by making her into Eliza, a form which, however, became so prevalent in England during the early part of the present century, that Eliza and Elizabeth are sometimes to be found in the same family. No name has so many varieties of contraction, as will be seen by the ensuing list, where, in deference to modern usage, Elizabeth is placed separately from Isabella.

English.	Scotch.	German.	Bavarian.	Swiss.
Elizabeth	Elizabeth	Elisabeth		Elsbeth
Eliza	Elspeth	Elise		Betha
Besey	Elspie	Lise	Lisi	Bebba
Betsey	Bessie	Lischen	Liserl	Bebbeli
Betty	Lizzie	Elsabet		Liserli
Lizzy		Elsbet		
Libby		Elgabe		
Lisa		Bettine		
		Bette		
		Ilse		
Danish.	French.	Italian.	Russian.	Polish.
Elisabeth	Elisabeth	Elisabetta	Jelissaveta	Elzbieta
Elsebin	Elise	Elisa	Lisa	Elzbiетка
Helsa	Babet	Betta	Lisenka	
	Babette	Bettina		
	Babichon	Lisettina		
Servian.	Slovak.	Esthonian.	Hungarian.	Lusatian.
Jelisavcta	Lizbeta	Ello	Erzebet	Hilzbeta
Jelisavka	Liza	Elts	Erzsi	Hilza
Liza	Lizika	Liso	Erszok	Hilzizka
			Orse	Lisa
			Orsike	Liska
				Beta

Lise and Lisette are sometimes taken as contractions of Elisabeth, but they properly belong to Louise.

English.	Scotch.	French.	Spanish.	Portuguese.
Isabella	Isobel	Isabeau	Ysabel	Isabel
Isabel	Isbel	Isabelle	Bela	Isabelhina
Belle	Tibbie			
Nib				

Scotland and Spain are the countries of Isabel; England and Germany of Elizabeth.

Among the other names bearing this prefix must not be reckoned that of the high priest, Eli, who died at the tidings of the capture of the ark. His name had an aspirate; it is Eli in the Greek, and means high rank; but from similarity of sound, it became confounded in popular nomenclature with the great name of the noblest prophet of the kingdom of Israel, who was called by two Hebrew words, meaning God the Lord, a sound most like what is represented by the letters Eliyahu, the same in effect as that of the young man who reproved Job and his friends, though, in his case, the Hebrew points have led to his being called in our Bible Elihu, while we know the prophet as Elijah, the translators probably intending us to pronounce the *j* like an *i*. The Greek translators had long before formed Ἠλίας, the Elias of the New Testament.

When the Empress Helena visited Palestine, she built a church on Mount Carmel, around which arose a cluster of hermitages, and thus the great prophet and his miracles became known both to East and West.

Indeed the Slavonians have given to the prophet the attributes of the Thunderer. They recollect how he shut up Heaven by his prayers, and again brought rain upon the earth; and they see in the lightning the path of his horses of fire; hear the rattling of the wheels of his chariot in the thunder; and thus they call the tempest Gromovik Iija.

The semi-Christian people of the Caucasus are said abso-

lutely to honour the prophet as the god of thunder; they say when a man is struck by lightning, that Elias has taken him, and they dance round him singing 'O Ellai, Ellai, lord of the top of the rocks,' and set up a stake on his grave with the skin of a black goat. They pray to Elias to make their fields fruitful and avert hail; and the Caucasians of the Caspian have been said to sacrifice goats on 'Eliasday,' and hang up the skin on a stake. And thus among the more enlightened members of the Greco-Slavonian Church, Eelia or Ilja is one of the most common names. Moreover, the Teutonic imagination laid hold of the prediction that Elijah should come again before the great and terrible day, and identifying him and Enoch with the two witnesses of the revelations, they mixed them both up with the old northern notion of the twilight of the gods which was to precede the destruction of the Æsir and the renovation of all things, and made Elias take the place of Thor, thus again connecting him with thunder. Whereas Thor had been said to kill the great serpent and die of its poisonous breath, an old German poem showed Elias as one of the white robed witnesses fighting with Anti-christ and the devil, and receiving severe wounds; whence an old Bavarian poem adds, his blood would rush forth, and kindle all the mountains into flames.

And when the Crusaders visited the Mount of Carmel frowning above Acre, and beheld the church and the hermits around it, marked the spot where the great prophet had prayed, and the brook where he slew the idolaters, no wonder they became devoted to his name, and Helie became very frequent, especially among the Normans. Helie de la Flèche was the protector of Duke Robert's young son, William Clito; and Helie and Elie were long in use in France, as Ellis must once have been in England, to judge by the surnames it has left. Elias is still very common in Holland and the Netherlands.

The order of Carmelites claimed to have been founded by the prophet himself; but when the Latins inundated Pales-

tine, it first came into notice, and became known all over the West. It was placed under the invocation of St. Mary, who was thus called in Italy, the Madonna di Carmela or di Carmine, and, in consequence, the two names of Carmela and Carmine took root among the Italian ladies, by whom they are still used. The meaning of Carmel, as applied to the mountain, is vineyard or fruitful field.

Elisha's name meant God of Salvation. It becomes Eliseus in the New Testament, but has been very seldom repeated; though it is possible that the frequent Ellis of the middle ages may spring from it.

Here, too, it may be best to mention the prophetic name by which the Humanity of the Messiah was revealed to Isaiah—Immanuel (God with us). Imm meaning with; an being the pronoun.

The Greeks appear to have been the first to take up a Christian name, and Manuel Komnenos made it known in Europe. The Italians probably caught it from them as Manovello; and the Spaniards and Portuguese were much addicted to giving it, especially after the reign of Dom Manoel, one of the best kings of the noble house of Avis. Manuelita is a feminine in use in the Peninsula. When used as a masculine, as it is occasionally in England and France, the first letter is generally changed to *E*.*

SECTION IV.—*Joshua, &c.*

A still more sacred personal divine name was revealed to Moses upon Mount Horeb—the name that proclaimed the eternal self-existence of Him who gave the mission to the oppressed Israelites.

The meaning of that name we know, in its simple and ineffable majesty; the pronunciation we do not know, for the most learned doubt whether that the usual substitute for it may not be a mistake. The Jews themselves feared to pro-

nounce it commonly in reading their scriptures, and substituted for it Adonai, that which is indicated by the 'LORD,' in capital letters in our Bibles, while the French try to give something of the original import by using the word *l'Eternel*, and thus the tradition of the true sound has been hidden from man, and all that is known is that the three consonants employed in it were J V H.

Yet, though this holy name was only indicated in reading, it was very frequent in combination in the names of the Israelites, being the commencement of almost all those that with us begin with *je* or *jo*, the termination of all those with *iah*. Nay, the use of the name in this manner has received the highest sanction, since it was by inspiration that Moses added to Hoshea, salvation—the syllable that made it Jehoshea or Joshua, 'the Lord my salvation,' fitly marking out the warrior, who, by divine assistance, should save Israel, and place them safely in the promised land.

That name of the captain of the salvation of Israel seems to have been untouched again till the return from the captivity, when probably some unconscious inspiration directed it to be given to the restorer of the Jews, that typical personage, the high priest, in whom we find it altered into Jeshua; and the Greek soon made it into the form in which it appears as belonging to the author of the book of Ecclesiasticus, and which, when owned by the apostate high priest, under Antiochus Epiphanes, was made by him from *Ἰησους* into *Ιακωβ* (Jason), to suit the taste of the Greek rulers. It had become common among the Jews; it was, as we may see in the discourse of the Hellenistic St. Stephen, the current name for the ancient Joshua; and when assumed by Him Who alone had a right to it,

Most, by fear and love unstirred,
Unconscious of its meaning heard—
The name the Infant bore.

A feast in honour of that Name 'to which every knee shall bow,' has been marked by the Western Church, and it is pro-

bably in consequence of this that the Spanish Americans actually have adopted this as one of their Christian names—a profanation whence all the rest of Christendom has shrunk. There too *a* and *ita* are added to it to make it feminine.

And yet, though this shocks us, such is habit, that we have learnt to talk of a Jesuit without associating him with the intentions of the enthusiastic Loyola to dedicate his Company to that One Head alone, while the name of Joshua is freely given in honour of the great warrior of Israel, and is one of the favourites in England among the Old Testament names, as is testified by its contractions of Joe, Jos, and Josh.

It is remarkable that the only Hebrew name containing this sacred prefix which is recorded before the time of the summons on Mount Horeb, is that of the mother of Moses, Jochebed, which is translated, Lord of Glory; but as it is possible that it may rather mean a person of merit, this hardly deserves to be recorded as an exception. After the settlement of the Israelites in Canaan, especially under the kingdom, more names began thus than in any other manner, and were often contracted, as in the case of Jehoram, meaning, the Lord is exalted, and usually shortened to Joram.

The slayer of Joram of Israel, Jehu, imported by his name, 'the Lord is He.' It is much to be regretted that a silly allusion to his furious driving has made the word a sort of stock-joke with newspapers and facetious tourists.

The high priest who preserved the infant Jehoash or Joash (given by the Lord), when Athaliah thought to destroy all the seed-royal, was called Jehoiada, or, known of the Lord, and this became frequent in the priestly family; but we find it by Greek influence changed to Jaddua, and further Latinized into Jaddæus!

In the unfortunate son and grandson of the good Josiah (yielded to the Lord), we see some curious changes of name. The son was called both Eliakim and Jehoiakim, in which

the verb meant 'will establish or judge;' the only difference was in the divine name that preceded it. This miserable prince, during the first siege of Jerusalem, and his son Jehoiachin (appointed of the Lord), reigned for three months till the city was taken, and he was carried away to Babylon. The above mentioned seems to have been his proper name, but he was commonly called Jeconiah, and Jeremiah denounces his punishment without the prefix, as 'this man Coniah.'

After the death of Nebuchadnezzar, Jehoiachin was brought out of prison, and lived in some degree of ease and favour at Babylon; and there coming under the cognisance of Greek authors, a sort of compromise was made between his name and his father's, and he becomes sometimes Jeconias, and sometimes Joacim. Some even have supposed that he was the husband of Susanna, as the wealth and consequence of the Joacim of Susanna point him out as a man of rank and distinction. 'Written childless' by Jeremiah, he however appears in the two genealogies of St. Matthew and St. Mark, but it is believed that this is only through his adoption of Salathiel, the nearest relative of the line of Nathan; and Jeconias is made to stand both for him and his father in our present versions of the Gospels.

There was an early tradition that Joachim had been the name of the father of the Blessed Virgin, but her private history did not assume any great prominence till about 1500, and in consequence the names of her parents are far less often used before than after that era. Her mother's name, as we shall see, had a history of its own; and was earlier in use than that of her father, which never came into England at all, and was better known to us when Murat ascended the throne of Naples than at any other time. Being however found in the Greek apocrypha gospels, it was in use in the Greek Church, and is therefore to be found in Russia. Its forms are,

German. Joachim Jochim Achino Chim	Bavarian. Jochum Jochem	Frisjan. Hime	Swiss. Jocheli
Spanish. Joaquim Joquim Joa	French. Joachim	Italian. Gioachimo Gioachino Giovachino	Danish. Joachim Johum
Russian. Joachim Akim	Polish. Jachym	Lett. Jukkums Juzziz	Illyrian. Jacim Accim

The Germans, French, and Portuguese have the feminine Joachime, Joaquima; or, in Illyrian, Acima.*

SECTION V.—*Names from the Judges.*

The book of Judges has not furnished many names to collective Europe. Caleb, the faithful spy, who alone finally accompanied Joshua into the Land of Promise out of all the 600,000 who had come out of Egypt, had a name meaning a dog, seldom copied except by the Puritan taste, and only meeting in one language a personal name of similar signification, namely, the Irish *cu* (gen.) *con*, which means both a dog and a chief.

Caleb's daughter, Achsah, probably from the shortness and pretty sound of her name, which means a tinkling ornament for the ancle, has a good many namesakes in remote village schools, where it is apt to be spelt Axah. Tirzah (pleasantness) was one of those five daughters of Zelophehad, whose

* Dr. Pusey's *Commentary on the Prophets*; Kitto's *Biblical Dictionary*; Jameson's *Legends of the Madonna*; Michaelis.

heirship occupies two chapters of the Book of Numbers. She probably was the origin of Thirza, the name of Abel's wife in Gessner's idyll of the *Death of Abel*, a great favourite among the lower classes in England, whence Thyrza has become rather a favourite in English cottages.

Gideon (a feller or destroyer), seems by his martial exploits to have obtained some admirers among the Huguenots of the civil wars of France, for Gédéon was in some small use among them.

Barak has never that I know of had any imitators, but his name is interesting as being the same as Barca, so familiar among the Carthaginians, and meaning lightning.

The name of the mighty Nazarene, whose strength was in his hair, is not clearly explained. Schimschon seems best to represent the Hebrew sound, but the Greek had made it Σαμψων; and our translation, Samson. Some translate it splendid sun, others as the diminutive of sun.

The Greek Church and her British daughter did not forget the mighty man of valour, and Samson was an early Welsh Bishop and saint, from whom this became a monastic appellation, as in the instance of Mr. Carlyle's favourite Abbot Samson. The French still call it Simson, which is perhaps more like the original; and our Simpson and Simkins may thus be derived from it, when they do not come from Simon, which was much more frequent.

The name of the gentle and faithful Ruth has never been satisfactorily explained. Some make it mean trembling; others derive it from a word meaning to join together; and others from Reûth (beauty), which is perhaps the best account of it. But in spite of the touching sweetness of her history, Ruth's name has never been in vogue, except under the influence of our English version of the Bible.

Perhaps this may be the fittest place to mention the prevalence of names taken from the river Jordan during the period of pilgrimages. The Jordan itself is named from Jared (to descend), and perhaps no river does descend more

rapidly throughout its entire course than does this most noted stream, from its rise in the range of Libanus to its fall in the Dead Sea, the lowest water in the world. To bathe in the Jordan was one of the objects of pilgrims. King Sigurd, the Crusader, tied a knot in the willows on its banks, to be unloosed by his brother Eystein, and flasks of its water were brought home to be used at baptisms—as was done for the present family of royal children. It was probably this custom that led to the adoption of Jordan as a baptismal name, and it is to be supposed that it was a fashion of the Normans, since it certainly prevailed in countries that they had occupied. In Calabria, Count Giordano Lancia was the friend of the unfortunate Manfred of Sicily, and recognised his corpse. Jourdain was used in France, though in what districts I do not know, and Jordan was at one time recognised in England. Jordan de Thornhill died in 1200; Jordan de Dalden was at the battle of Lewes in 1264, and two namesakes of his are mentioned in the pedigree of his family. Jordan de Exeter was the founder of a family in Connaught, who became so thoroughly Hibernicised, that, after a few generations, they adopted the surname of MacJordan, in order to resemble their neighbours, the Os and Macs. At present, Jordan has been entirely disused, except as a surname, both in England and France. M. Jourdain will not be forgotten by the readers of Molière.

It is curious that the only other known river-name is the Roman Tiberius, from the sacred Tiber, if we except the Derwent and Rotha, proposed by the lake poets, as euphonic names for their children.

Bethlem Gabor will seem to the mind as an instance of Bethlehem (the place of bread), having furnished Christian names for the sake of its associations, and Nazarene has also been used in Germany; but in general, places very seldom give personal names, though surnames from them are common.*

* *Proper Names of the Bible*; Laing's *Snorre Sturleson's Heimskringla*.

SECTION VI.—*Names from Chaanach.*

Perhaps no word has given rise to a more curious class of derivatives than this from the Hebrew Chaanach, with the aspirate at each end, signifying favour or mercy, or grace.

To us it first becomes known in the form of Hannah, the mother of Samuel, and it was also used with the divine syllable in the masculine, as Hananeel, Hanani, Hananiah, or Jehohanan, shortened into Johanan.

Exactly the same names were current among the Phœnicians, only we have received them through a Greek or Latin medium. Anna, the companion sister of Dido, was no doubt Hannah, and becoming known to the Romans through the worship paid to her and Elisa by these Carthaginians, was, from similarity of sound, confused by them with their Italian goddess, Anna Perenna, the presiding deity of the circling year (*Annus*). Virgil, by-and-bye wove the traditions of the foundation of Carthage, and the death of Dido, into the adventures of Æneas; and a further fancy arose among the Romans that after the self-destruction of Dido, Anna had actually pursued the faithless Trojan to Italy, and there drowned herself in the river Numicius, where she became a presiding nymph as Anna Perenna! A fine instance of the Romans' habit of spoiling their own mythology and that of every one else! Oddly enough, an Annea has arisen in Ireland by somewhat the same process. The river Liffey is there said to owe its name to Lifé, the daughter of the chief of the Firbolg race being there drowned. In Erse, the word for river was Amhain, the same as our Avon; but in English tongues Amhain Lifé became Anna Liffey, and was supposed to be the lady's name. Another version, however, said that it was Lifé, the horse of Heremon the Milesian, who there perished.

Hanno, so often occurring in the Punic wars, was another

version of the Hebrew Hanan, and the far-famed Hannibal himself answered exactly to the Hananiah or Johanan of the Holy Land, saving that it was the grace of Baal that unhappily he besought by his very appellation. The Greeks called him Annibas, and Rome wavered between Annibal and Hannibal as the designation of their great enemy. In the latter times of Rome, when the hereditary prænomena were being discarded, Annibal and Annibalianus were given among the grand sounds that mocked their feeble wearers, and Annibale lingered on in Italy, so as to be known to us in the person of Annibale Caracci.

It is a more curious fact, however, that Hannibal has always been a favourite with the peasantry of Cornwall. From the first dawn of parish registers Hannyball is of constant occurrence, much too early even in that intelligent county to be a mere gleanings from books; and the west country surname of Honeyball must surely be from the same source. A few other eastern names, though none as frequent or as clearly traced as the present, have remained in use in this remote county, and ought to be allowed due weight in favour of the supposed influence of the Phœnician traders over the races that supplied them with tin and lead.

The usual changes were at work upon the Jewish names Hannah and Hananiah. Greek had made the first 'Anna, the second Ananias, or Annas. Indeed Hannah is only known, as such, to the readers of the English version of the Bible, from whom the Irish have taken it to represent their native Ainè (joy). All the rest of Europe calls her, as well as the aged prophetess in the temple, Anne.

The apocryphal gospels which gave an account of the childhood of the Blessed Virgin, called her mother Anna, though from what tradition is not known. St. Anna was a favourite with the Byzantines from very early times; the Emperor Justinian built a church to her in 550, and in 710 her relics were there enshrined. From that time forward

Greek damsels, and all those of the adjoining nations who looked to Constantinople as their head, were apt to be christened Anna. In 988, a daughter of the Emperor Basil married and converted Vladimir, Grand Prince of Muscovy, whence date all the numerous Russian Annas, with their pretty changes of endearment. The granddaughter of this lady, Anne of Muscovy, sister of Harald Hardrada's Elisif, carried her name to France, where it grew and flourished.

St. Anne became the patron saint of Prague, where a prodigious festival is yearly holden in her honour, and great are the rejoicings of all the females who bear her name, and who are not a few. It was from Prague that the Bohemian princess, Anne of Luxemburg brought it to England, and gave it to her name-child, Anne Mortimer, by whom it was carried to the house of York, then to the Howards, from them to Anne Boleyn, and thereby became an almost party word in England.

Abroad it had a fresh access of popularity from a supposed appearance of the saint to two children at Auray, in Brittany, and not only was the Bretonne heiress, twice Queen of France, so named, but she transferred the name to her god-sons, among whom the most notable was the fierce Constable, Anne de Montmorency. Her Italian god-daughter, Anna d'Este, brought it back to the House of Guise, and shortly after a decree from Rome, in 1584, made the name more popular still by rendering the feast obligatory, and thenceforth arose the fashion of giving the names of the Blessed Virgin and her mother in combination, as Anne Marie, or Marianne. This is usually the source of the Marianne, Mariana or Manna, so often found on the continent; in England, Marianne is generally only a corruption of Marion, and Anna Maria is in imitation of the Italian.

Hardly susceptible of abbreviation, no name has undergone more varieties of endearment, some forms almost being treated

like independent names, such as the Annot of Scotland, an imitation of the French Annette, showing the old connection between France and Scotland; and in the present day, there has arisen a fashion of christening Annie, probably from some confusion as to the spelling of Ann or Anne.

English. Hannah Anna Anne Nan Nancy Nanny	Scotch. Hannah Anne Nannie Annot	French. Anne Annette Nanette Nanon Ninon Ninette Nichon Nillon	Spanish. Ana Anita	Italian. Anna Annica Nanna Ninetta
German. Anne Annchen	Dutch. Anna Antje Naatje Annechet	Danish. Anna Annika	Swiss. Anne Annali Nann Nanneli	Bavarian. Anne Annerl Nannerl
Bohemian. Ana Ancika Anca	Russian. Anna Anninka Anjuska Anjutka Annuschka	Servian. Anna Annuschka Aneta Anica Anicsika Anka	Lusatian. Anna Hanna Hanzyzka Hancicka	Lett. Anne Annusche
Lithuanian. Ane Annze Anikke		Hungarian. Anna Panni Nani Panna		Polish. Anna Anusia

All these Annes can distinctly be traced from the Byzantine devotion to the mother of the Blessed Virgin spreading westwards, and at Rome magnified by Mariolatry. There are however what seem like forms of Anne in the West before the adoption of the name from Russia and Bohemia. Romance and genealogy ascribe a sister Anna to King Arthur, but this is probably merely a translation of the

Welsh Angharawd, which is treated as Anne's equivalent, and probably suggested the Norman form of Annora. The Scottish Annaple and Annabella are likewise too early to come from St. Anne, and are probably either from Ana (the Irish mother of the gods), or from Ainè (joy), a favourite name in early Gaelic times.

Annabella by no means is to be explained to mean fair Anna, as is generally supposed. *Bellus* did, indeed, signify handsome in Latin, and became the *beau* and *belle* of French, but the habit of putting it at the end of a name, by way of ornament, was not invented till the late period of seven-leagued names of literature. Annys, or Anisia, is a separate name with a saint in the Greek calendar, and was used in England from the Norman Conquest down at least to 1690.

Returning to the source of these names, a curious identification may be pointed out which brings out another similarity between the genealogy in St. Luke iii., and in 1 Chronicles iii. In the list of Zerubbabel's sons in the book of Chronicles, no Rhesa occurs, but there is a Hananiah. Now, Rhesa is not a proper name, but Chaldee for a prince, and was probably originally the epithet attached to Zerubbabel, as the prince of the captivity, and here put in by some transcriber as a separate name either of himself or his son. And Hananiah thus answers to the Joanna, son of Rhesa, of St. Luke, the divine syllable thus coming at the beginning instead of the end of the word.

Ἰωάννα, or *Iannys* for the masculine, Ἰωάννα for the feminine, were already frequent among the natives of Judea, though it appears not used in the family of Zacharias when he was commanded so to call his son.

The Evangelist, who was surnamed Mark, and Joanna, the wife of Herod's steward, both had received it independently, and thus it became a most universal baptismal name, given from the first in the East and at Rome. There were many noted bishops so called, in the fourth century, the earliest time when men began to be baptized in memory of

departed saints, rather than by the old Roman names. The first whose name is preserved is Joannes of Egypt, one of the hermits of the Thebaïd ; the next is the great deacon of Antioch, and patron of Constantinople, Joannes Chrysostomos (John of the golden mouth), whose Greek surname, given him for his eloquence, has caused him to be best known as St. Chrysostom, and has perpetuated in Italy, Grisostomo ; in Spanish, Crisostomo ; whilst the Slavonian nations translate the name and make it Zlatoust.

Joannes the silent, in the East, Johannes, the first of an immense list of popes so called, and so maltreated by the Goths, that he died in consequence, and the beneficent patriarch of Alexandria, Joannes called the Almoner, all occasioned the name to be had in reverence. The last mentioned was originally the patron of the order of Hospitallers, though when these Franks were living at enmity to the Greek Church, they discarded him in favour of the Baptist. Each of the two Scriptural saints had two holidays,—the Baptist on his nativity, and on his decollation ; the Evangelist, on the 27th of December, as well as on the 6th of May, in remembrance of his confession in the cauldron of boiling oil.

Thus the festivals were so numerous that children had an extra chance of the name, which the Italians called Giovanni, or for short, Vanni ; and the French, Jehan.

It was still so infrequent at the time of the Norman Conquest, that among the under-tenants in Domesday Book, to 68 Williams, 48 Roberts, and 28 Walters, there are only 10 Johns, but it was flourishing in the Eastern Church, where one of the Komneni was called, some say from his beauty, others from the reverse, Kaloioannes, or handsome John, a form which was adopted bodily by his descendants, the Komneni of Trebizond.

It had come into Ireland at first as Maol-Eoin (shaveling, or disciple of John), the Baptist sharing with St. Patrick the patronage of the island ; but Shawn or Secoin soon prevailed in Ireland, as did Ian in Scotland ; but not till the Crusades did

French or English adopt it to any great extent, or the English begin to anglicise it in general by contracting the word and writing it John.

The misfortunes of the English Lackland and French captive of Poitiers caused a superstition that theirs was an ill-omened royal name, and when John Stuart came to the Scottish throne, he termed himself Robert III., without, however, averting the doom of his still more unhappy surname. It did not fare amiss with any Castillian Juan or Portuguese Joao; and in Bohemia a new saint arose called Johanko von Nepomuk, the Empress's confessor, who was thrown from the bridge of Prague by the insane Emperor Wenzel for refusing to betray her secrets.

As St. Nepomucene, he had a few local namesakes, who get called Mukki or Mukkel. The original word is said to mean helpless.

Double names, perhaps, originated in the desire to indicate the individual patron, where there were many saints of similar name, and thus the votaries of the Baptist were christened Gian Battista, or Jean Baptiste, but only called by the second Greek title—most common in Italy—least so in England.

English.	French.	Spanish.	Italian.	Swiss.	Polish.
Baptist	Baptiste Batiste	Bautista	Battista	Bisch Bischli	Baptysta

The Illyrians, using the word for christianizing instead of that for baptizing, make the namesakes of the Baptist Kerstiteli.

It was probably in honour of the guardianship of St. John the Evangelist of the Blessed Virgin that her name became commonly joined with his. Giovanni Maria Visconti of Milan, appears in the fifth century, and Juan Maria and Jean Marie soon followed in Spain and France.

Johann was the correct German form, always, in fact, called Hans; and it was the same in Sweden, where Johann I., in

1483, was known as King Hans; and in Norway, Hans and Jens, though both abbreviations of Johan, are used as distinct names, and have formed the patronymics, Hanson and Jensen, the first of which has become an English surname. Ivan the Terrible, Tzar of Muscovy, was the first prince there so called, though the name is frequent among all ranks, and the sons and daughters are called Ivanovitch and Ivanovna.

Rare as patronymic surnames are in France, this universal name has there produced Johannot, while the contraction is Jeannot, answering to the Spanish Juanito and the patronymic Juanez. Jan is very frequent in Brittany, where it cuts into Jannik; in Wales, where Ap Jon has turned into the numerous Joneses, Jenkins, and more remotely Jenkinsons; and in the Highlands, where Ian's sons are the Mac Ians. The church of St. John at Perth seems to have led to that city being known as bonny St. John's town, or Johnstones; and thence the great border family of Johnstones would deduce their name similar to, but not the same as, the English Johnson. In like manner the village around the church of St. John sent forth the St. John family, whose name is disguised in pronunciation, and de St. Jean is a territorial title in France.

Jock is the recognized Scottish abbreviation, and it would seem to have been the older English one by the example of the warning to Jockey of Norfolk, at Bosworth; at any rate, it has named the whole class of Jockeys, and has been adopted into the French for their benefit. The Scottish turkey cock is Bubbley Jock. Jack sounds much as if the French Jacques had been his true parent; but 'sweet Jack Falstaff, old Jack Falstaff' has made it inalienable from John; and not only has it given birth to many a Jackson, but it absolutely seems to stand for man, and has been given to half the machines that did the work of human hands, so that there are few trades without their jack; besides which, jacks or buff coats were named after the rough riders who wore

them, and cut down into jackets and jack-boots, and boot-jacks were named in the same way; the name even passing to several animals—jack-an-ape, jackdaw, jack-snipe, jackass, &c. After such witnesses to the universality of Jack, who shall wonder at our national John Bull, however it may have arisen, or at our recent eastern soubriquet of Bono Johnny. Jack and Hans go in company in many a proverb in their various nations. Jack-pudding has his equivalent in Hans-wurst, and in sundry other uncomplimentary Johns, such as the Spanish Bobo Juan, answering to Chaucer's Jack fool, and the Italian Gianni, from whom we have borrowed our zany. '*Hans in allen gassen*' is not more complimentary than 'Jack-of-all-trades and master of none;' but while the old English is 'every Jack has his Jill,' the more polite French say, '*Monsieur vaut bien Madame.*' 'All work and no play makes Jack a dull boy,' is the acute saying of a nation too prone to go without play; and very wise is the German, '*Was Hanschen nicht lernen will, lernt Hans nimmer mehr*'—'What little Jack will not learn, John can never learn.'

Midsummer day being the feast of St. John Baptist, his name, both in English and German, has been given to various productions then in season. St. John's wort, or *Johannis Kraut*, the apple john, or John apple, *Johannis Apfel*; and in German, the *Johannis Wurmchen*, or glow-worm; the *Johannis Kafer*, cock-chafer; *Johannis Blume*, daisy; *Johannis Ritte*, meadow sweet. *Johannis Beere* is a currant; and some declare that the same word became *Jansbeere*, Gansbeere, gooseberry. Some, however, prefer the derivation gorseberry, because the thorny bush resembles gorse.

From the notion that by the locusts that formed the food of the Baptist were meant the fruit of the carob, that tree is called in Germany, *Johannis Brod*; while, for some unexplained cause, the albatross is termed *Johannis Gans*. How would it figure in a translation of the *Ancient Mariner*?

The various forms and contractions are infinite:—

English. John Johnny Jack Jenkin	Scotch. John Johnnie Jock	Welsh. Jan Jenkin	Breton. Jan Jannik	Gaelic. Ian	Erse. Shawn Eoin	German. Johannes Hans Hanschen	Danish. Johan Janne Jens Hans Jantje	Dutch. Jan Janje
Belgian. Jehan Jan Hannes Hanneken Hanka	Bavarian. Johan Hansl	Swiss. Johan Han Hansli Haali	French. Jean Jeanno Jehan—old	Spanish. Juan Juanito	Portuguese. Joao Joaninho Joanico Josozinho	Italian. Giovanni Gianni Gian Giovanolli Giannino Vanni Nanni Gianozzo	Modern Greek. Iωαννης Jannes Giannes Giankos Giannakes Joannoulos Nannos	Russian. Ivan Vanja Vanka Ivanjuschka Vanjuschka Vanjucha
Polish. Jan Janek	Bohemian. Jan	Slavonic. Jovan Ivan Janez	Illyrian. Jovan Jovica Jvo Jveica Jvic	Lett. Janis Janke Ans Ansis	Lithuanian. Jonas Ancas Jonkus Jonkuttis Enselis Enakis	Esthonian. Johan Hannus Ants	Hungarian. Janos Jani	Lapp. Jofan Jofa

It certainly is the most frequent and universal of names. As to the surnames from John, they are almost past reckoning. Johns, Johnes, Jones, Johnson, Jackson, Jenkins, Jenkinson, Jennings, are the simplest forms in England. MacIan in Scotland. Then again we have Johanny, Johannot, Joannot, Joanicot, in France; Hansen, Hansemann, Hansing, in regions given to Hans; and in Holland the Jansen, who, in the Latin form of Jansenius, convulsed the French Church with the leaven, wherewith the Jesuits refused to be leavened. Germany has Hanschel, Janecke, Janke, and the Slavonians Jankovitz. Moreover, John is large as Micklejohn, Grosjean, and Grootjans—small as Littlejohn, Petitjean, or Hanschko—handsome as Giovanizzi, and the Highland Mac Fadyans are the sons of a tall Jan. In Ireland, the Connaught branch of the great Norman family of De Burghs first Iricised themselves into MacWilliam, then the Mayo stem descended from a John, or Shawn turned into MacShoneen, and finally, when taken with an English taste, became Jennings.

Though Joanna was a holy woman of the Gospel, her name did not come into favour so early as the male form, and it is likely that it was adopted rather in honour of one of the St. Johns than of herself, since she is not canonized; and to the thirty feasts of the St. Johns, in the Roman calendar, there are only two in honour of Joannas, and these very late ones, when the name was rather slipping out of fashion. Its use seems to have begun all at once, in the twelfth century, in the south of France and Navarre, whence ladies called Juana in Spanish, Jehanne or Jeanne in France, came forth, and married into all the royal families of the time. Our first princess so called was daughter to Henry II., and married into Sicily; and almost every king had a daughter Joan, or Jhone, as they preferred spelling it. Joan Makepeace was the name given to the daughter of Edward II., when the long war with the Bruces was partly pacified by

her marriage; and Joan Beaufort was the maiden romantically beloved by the captive James I., who, as his widow, so fiercely revenged his death. The Scots, however, usually called the name Jean, and adopted Janet from the French Jeanette, like Annot from Annette.

Jessie, though now a separate name, is said to be short for Janet, and from it probably Shakespeare named his Jessica, his 'most sweet Jewess.' The queens, in their own right, of this name, have been more uniformly unfortunate than their male counterparts. Twice did a Giovanna reign in Naples in disgrace and misery; and the royalty of poor Juana la Loca in Castille was but one long melancholy madness. There have, however, been two heroines, so called, Jeanne of Flanders, or Jannedik la Flamm, as the Bretons call her, the heroine of Henbonne, and the much more noble Jeanne la Pucelle of Orleans. The two saints were Jeanne de Valois, daughter of Louis XI., and discarded wife of Louis XII., and foundress of the Annonciades, and Jeanne Françoise de Chantel, the disciple of St. François de Sales.

Johanna is a favourite with the German peasantry, and is contracted into Hanne. It was not till the Tudor period, as Camden states, that Jane came into use; when Jane Seymour at once rendered it so fashionable that it became the courtly title; and Joan had already in Shakespeare's time descended to the cottage and kitchen.

'Then nightly sings the staring owl,
To-who,
To-whit, to-who, a merry note,
While greasy Joan doth keel the pot.'

Jane, in her pride, must have named jean as an article of dress; and when as Jenny she had come down to the wheel, the spinning-jenny was called after her; and Jenny Wren gained her name in the nursery rhyme.

English.	Scotch.	German.	Dutch.	French.
Johanna	Joanna	Johanna	Jantina	Jehanne
Joanna	Jean	Hanne	Janotje	Jeanne
Joan	Jeanie		Jantje	Jeannette
Jane	Jenny			Jeannetton
Jone	Janet			
Jenny	Jessie			
Janet	Gael.			
Janetta	Seonaid			
Spanish.	Portuguese.	Italian.	Russian.	Polish.
Juana	Jovanna	Giovanna	Ivanna	Joanna
Juanita	Johannina	Giovannina	Zaneta	Hanusia
			Anniuscka	Anusia
Slovak.	Illyrian.	Bulgarian.	Lusatian.	
Jovana	Ivana	Ivanku	Hanka	
Janesika	Jovana			
Ivancica	Jovka			
	Ivka			

Whether Shakespeare's lovely Jewess, Jessica, was an improvement upon the Jessie as short for Janet, or intended as a feminine of Jesse, the father of David, does not appear. Jesse's name had the same prefix, and meant, the Lord is.*

SECTION VII.—*David.*

'The man after God's own heart' was well named from the verb to love, David, still called Daoud in the East. It was Δαυιδ in the Septuagint; Δαβιδ and Δαυειδ in the New Testament; and the Vulgate made it the name well-known to us.

The Eastern Church, where the ancient Scriptural names were in greater honour than in the West, seems to have adopted David among her names long before it was revived among the Jews, who never seem to have used it since the days of their dispersion. It has always been common among

* Smith, *Biblical Dictionary*; Butler, *Lives of the Saints*; Pott, *Personen Namen*; Lower, *English Surnames*; Michaelis; Camden, *Britannia*.

the Armenians and Georgians. Daveed is frequent in Russia, in honor of a saint, who has his feast on the 29th of July; and in Slavonic it is shortened into Dako; in Esthonia it is Taved; in Lusatia, Dabko.

The influence of eastern Christianity is traceable in the adoption of David in the Keltic Church. Early in the 6th century, a Welshman of princely birth (like almost all Welsh saints), by name David, or Dawfydd, lived in such sanctity at his bishopric of Menevia, that it has ever since been known as St. David's, the principal Welsh see having been there transplanted from Caerleon in his time. Dewi was the vernacular alteration of his name, and the Church of Llan, Dewi Brevi, commemorates a synod held by him against the Pelagians. His feast, the 1st of March, still remains the national holiday, when all Welshmen wear leeks on their hats, and the Welsh boy of highest rank at Eton presents a silver one to the head-master. Tradition declares that in one of the Black Prince's French campaigns, his Welsh followers being suddenly called to the charge from their bivouac in a garden, each stuck a leek in his helmet as a badge of recognition; and when chivalry and romance had created Sir David of Wales into one of the warlike Seven Champions of Christendom, who went about as knight-errants, slaying monsters and demolishing Turks, the leeks were not forgotten. 'For my colour or ensign,' quoth the champion David, as he led his men to his last battle near Constantinople, 'do I wear upon my burgonet, you see, a green leek beset with gold, which shall (if we win the victory) be hereafter an honour to Wales; and on this day, being the 1st of March, be it for ever worn by the Welshmen in remembrance hereof.' Who again can forget how Ancient Pistol was reduced to devour Fluellen's leek? Dafod, or Devi, thus grew popular in Wales, and when ap Dewi ceased to be the distinction of the sons of David—Davy, Davis, and Davies became the surname, Taffy the contraction, and Taffine or Vida the feminine. The Keltic bishop was revered likewise in Scotland, and his

name was conferred upon the third son of Malcolm Cean-mohr, the best sovereign whom Scotland ever possessed, and deservedly canonized, although his Protestant descendant James VI. called him 'a sore saint to the crown,' because of his large donations of land to the clergy—at that time the only orderly subjects in the country. Affection and honour for the royal saint filled the Lowlands with Davids, and this has continued a distinctively Scottish name, with the derived surnames of Davidson, Davieson, and Mac Tavish.

The anglicising Irish took David as the synonym of Dathi (far darting); and Diarmaid (a freeman); and the Danes made it serve for Dagfinn (day white).*

SECTION VIII.—*Salem.*

It is remarkable to observe how the longing for peace is expressed in the names of almost every nation. The warlike Roman may be an exception, but the Greek had his Eireneos; the German, his Friedrich; the Kelt, his Simaith; the Slave, his Lubomirski; testifying that even in the midst of war, there was a longing after peace and rest! And, above all, would this be the case with the Hebrew, to whom sitting safely and at peace, beneath his own vine and his own fig-tree, was the summit of earthly content.

Schalem (peace)! The word is so frequent in eastern greetings as to have passed from Asia to Europe, and there has become well nigh a proverb, as *Salem Aleikum*, peace be with you. It was the name of the typical kingdom of Melchisedek; and was restored again, when Sion became the city of David; and by the Prophet-King it was bestowed upon the two sons to whom he looked for the continuance of his throne, and the continuance of the promises of 'peace,'—Absalom (father of peace), and afterwards with a truer presage, Salomo, or Solomon, (the peaceful)!

* *Proper Names of the Bible*; Rees, *Welsh Saints*; Jones, *Welsh Sketches*; O'Donovan, *Irish Names*; *Seven Champions of Christendom*.

And Jerusalem was truly the city of peace during that one reign, in which Solomon fulfilled the promise of his name, and foreshadowed the Prince of Peace. The fame of the wisest and most peaceful of kings not only spread throughout the Orient, but there continued, enhanced by every exaggeration of Arabian fancy, until Suleiman Ben Daoud has become the monarch of magicians and occult arts, and the guardian of treasures untold. It was he who bound evil angels, and only loosed them on his errands; it was for him that the hoopoes made a living canopy of themselves when he traversed the desert, and for their reward won crowns of gold, but when these proved perilous adornments, had them changed for feathered diadems. Sign or sigil used by him was for ever potent, and at his very name the whole world of jinns trembled and obeyed. Our own little Solomon's seal, once a magic plant, still witnesses to the strange powers ascribed to him, who did indeed know every plant, from the hyssop to the cedar; and if we rightly read his book of the *Preacher*, so forestalled modern discovery as to the courses of the winds, that he well might warn us that there is 'nothing new under the sun.' No wonder Suleiman was a favourite name in the East, especially among the Ottoman Turks, among whom the mighty prince, called by us Solyman the Magnificent, raised it to the highest fame. Selim and Selmar are other eastern forms used by his successors.

Long before his time, however, Welsh and Breton saints had been called Solomon, as well as one early Armorican prince; and likewise an idiot boy, who lived under a tree at Auray, only quitting it when in want of food, to wander through the villages muttering 'Salaum hungry'—the only words, except *Ave Maria*, that he could pronounce. When he died, the neighbours thinking him as soulless as a dog, buried him under his tree; but, according to the legend, their contempt was rebuked by a beauteous lily springing from his grave, and bearing on every leaf the words *Ave Maria*. Certain it is that an exquisite church was there

erected, containing the shrine of Salaun the Simple, who thus became a popular saint of Brittany, ensuring tender reverence for those who, if mindless, were likewise sinless, and obtaining a few namesakes.

Salomon and Salomone are the French and Italian forms; and Solomon is so frequent among the Jews as to have become a surname.

Russia and Poland both use it, and have given it the feminines, Ssolominija and Salomea; but Schalem had already formed a true feminine name of its own, well known in Arabic literature as Suleima, Selma, or Selima, the last of which had come at least at Strawberry hill, to befit the 'pensive Selima, demurest of the tabby kind.'

But returning to the high associations whence the names of Christians should take their source, we find Salome honoured indeed as one of the women first at the sepulchre; and it is surprising that thus recommended, her name should not have been more frequent. It sometimes does occur in England, and Salomé is known in France; but it is nowhere really popular except in Switzerland, where, oddly enough, Salomeli is the form for the unmarried, and Salome is restricted to the wife.

In Denmark, similarity of sound led Solomon to be chosen as the ecclesiastical name, so to speak, of persons whose genuine appellation was Solmund, or sun's protection. Perhaps it was in consequence that the Lord Mayor of London, of 1216, obtained the name of Solomon de Basing. The county of Cornwall much later shows a Soloma.*

SECTION IX.—*Later Israelite Names.*

By the time the kingdom was established most of the Israelite names were becoming repetitions of former ones,

* *Proper Names of the Bible; Souvestre, Derniers Bretons.*

and comparatively few fresh ones come to light, though there are a few sufficiently used to be worth cursorily noting down.

Hezekiah meant strength of the Lord, and in the Greek became Ezekias. Ezekiel is like it, meaning the Lord will strengthen. The great prophet who was the chief glory of Hezekiah's reign was Isaiah (the salvation of the Lord), made by Greek translators into Esaias, and thence called by old French and English, Esaie, or Esay. The Russians, who have all the old prophetic names, have Eesaia; but it is not easy to account for the choice of Ysaie le Triste as the name of the child of Tristram and Yseulte in the romance that carried on their history to another generation, unless we suppose that Ysaie was supposed to be the masculine of Yseulte! the one being Hebrew, and meaning as above, the other Keltic, and meaning a sight.

Contemporary with Hezekiah, and persecuted by the Assyrian monarch when he returned to Nineveh after the miraculous destruction of his host, was the blind Israelite of the captivity whose name is explained to have been probably Tobijah (the goodness of the Lord), a name occurring again in the prophet Zechariah, and belonging afterwards to one of the Samaritan persecutors. Probably, in Greek, came the variation of the names of the father and son; perhaps the latter was once meant for Tobides, the son of Tobias.

The marvellous element in the book made it in great favour in the days when it was admitted as of equal authority with the canonical Scriptures; it was a favourite subject with painters; and Raffaele himself, in the *Vierge au Poisson*, actually contrived to bring in Tobit and his fish with the Madonna and St. Jerome and lion. Thus Tobias had a spread in the later middle ages much greater than the names of any of his contemporaries of far more certain history, and in Ireland Toby has enjoyed the honour, together with Thaddeus and Timothy, of figuring as an equiva-

lent for Tadgh, a poet; and it may be owing to this, that in England at least, the name has become somewhat ridiculous, and fallen into disuse, except for dogs.

English.	French.	Swiss.	Hamburg.	Italian.	Russian.
Tobias	Tobie	Tobies	Tewes	Tobia	Tobija
Tobit		Tebes			Tobej
Toby		Tebos			
		Beiali			

Hephzibah (my delight is in her), was the wife of Hezekiah, and it may have been in allusion to her that Isaiah spoke of the land being called Hephzibah. It has been rather a favourite name in America, where it gets turned into Hepsy.

As Judah sinned more and more and her fate drew on, Jeremiah stood forth as her leading prophet. His name meant exalted of the Lord, and became Jeremias in the Greek, Jeremy in vernacular English. As the name of some of the early eastern saints it has had a partial irregular sort of use in the West, and is adopted direct from the prophet in the Greco-Slavonic Churches. The French, struck by the mournful strain of the prophet, use Jeremiade to express a lamentation; and the English are rather too ready to follow their example. Jeremy is considered as another variety of equivalent for the Gaelic Diarmaid, and this has led to the frequency of Jerry among families of Irish connection. In Switzerland, Jeremias is contracted into Meies or Mies; in Russia it is Jeremija; but nowhere has it been so illustrious in modern times as in the person of our own Jeremy Taylor. The king whom Jeremias saw led into captivity was Zedekiah (justice of the Lord.)

The prophet of the captivity, Daniel, bore in his name an amplification of that of Dan (a judge). The termination signified God the judge, and the alias Belteshazzar, imposed

upon him by the Chaldean monarch, is considered to translate and heathenize the name, making Bel the judge. It is observable that Daniel never calls himself thus, though he gives these heathen titles to his three companions.

Daniel has always flourished as a name in the East. Daniel and Verda (a rose), were martyred by Shapoor in 344; another Daniel was crazy enough to succeed Simeon Stylites on his pillar; and thus the Armenian, Montenegrin, and Slavonian races are all much attached to Daniela, or Daniil, as they call it in Russia; or in Esthonia, Taniel or Tanni. The Welsh adopted it as Deiniol, the name of the saint who founded the monastery of Bangor, the High Choir, in the sixth century, and it was thus known to the Bretons; and in Ireland it was adopted as the equivalent to Domnall, Donacha, and other names from Don (or brown-haired), thus causing Dan to be one of the most frequent of Irish contractions.

St. Jerome 'transfixed with a dagger'—with his pen the additional chapters of the Book of Daniel relating to the story of Susanna, to shew that he did not regard it as genuine, but, like the story of Judith, it was greatly more popular than the narratives in the canonical books, and was commemorated in ballad, mystery, tapestry, and painting. The name was properly Schuschannah (a lily), though we know it as Susannah. It belonged to one of the holy women at the sepulchre, and it was likewise in the calendar, for two virgin martyrs, named Susanna, had suffered in the times of persecution, and though not commemorated in the Western Church, Queen Susanna, the 'Lily of Tiflis,' had died for the truth in the hands of Mahometans. The name has been chiefly popular in France and Switzerland, as in England. Jamieson's popular songs give a Scottish version of the story of Becket's parents, in which the eastern maiden is thus introduced:—

'This Moor he had but ae daughter,
Her name was called Susie Pye;
And every day as she took the air,
Near Beicham's prison gaed she by.'

Susie Pye must be some wondrous transmogrification of the true eastern name, whatever it might have been, possibly Zeenab! But in the English legend the lady is only called Matilda, as she was baptized. The Swiss contraction, Züsi-Ketti, for Susanne-Catherine, is almost equally quaint.*

English.	German.	Bavarian.
Susannah	Susanne	Susanne
Susan	Suschen	Sanrl
Susie	Suse	Sandrl
Sukey		
Sue		
Swiss.	French.	Lithuanian.
Susanne	Susanne	Zuzane
Zosa	Suzette	
Zosel	Suzon	
Zösel		

This may be the best place to mention the Aramean Tabitha, explained by St. Luke as the same as Dorcas (a roe or gazelle), the Greek word being from its full dark eye. Tabitha and Dorcas both have associations unsuited to the 'dear gazelle.' As the charitable disciple raised by St. Peter, her names were endeared to the Puritans; Dorcas has become a term for such alms-deeds as hers; and Tabitha must, I am much afraid, have been an unpleasant strait-laced aunt before she turned into a generic term for an old maid, or a black and grey cat. However, this may be a libel upon the Tabithas, for it appears that *tabi* was originally an Italian word for a species of watered silk, the taby waistcoat

* *Proper Names of the Bible*; Jones, *Welsh Sketches*; Michaelis; O'Donovan; Butler.

worn by Pepys, the tabby and tabinet dress of our grandmothers. Further, Herrick calls barred clouds 'counter changed tabbies in the ayre,' so that it would seem likely that the barred and brindled colors of the cats was the cause of likening them to the stuff. Yet Gray's pensive Selima, though 'demurest of the Tabby kind,' had 'a coat that with the tortoise vied.' On the whole it is likely, however, that the cat was called from the stuff, and that the lady must divide the uncomplimentary soubriquet with puss and some grim Aunt Tabitha,—it may be with Smollett's *Tabitha Bramble*.

Of the minor prophets, the names have been little employed. Joel meant strong-willed; Amos, a burthen; Obadiah, servant of the Lord, has been slightly more popular, perhaps, in honour of him who hid the prophets in a cave, with whom the mediæval imagination confounded the prophet, so that loaves of bread are the emblem of Obadiah in ancient pictures of the twelve prophets. Even the Abacuc, as the Apocrypha calls him, who, in the story of *Bel and the Dragon* is carried off by the hair to feed Daniel in the den of lions, seems to have been likewise supposed to be the same person in the strange notions of Scripture history that once floated among our forefathers. The name of Abacuck, or Habbakkuk, was conferred upon a child by one of the last persons one would have suspected of such a choice, namely, Mary, Queen of Scots. On her way to mass, she was way-laid by one of her caterers, who acquainted her that he had a child to be baptized, and desired her to give the name. 'She said she would open the Bible in the chapel, and whatever name she cast up, that should be given to the child;' and for the child's misfortune it proved to be 'Abacuck!' He was afterwards the author of the *Rolment of Courtis*; but who, in thinking of Habbakuk Mucklewrath, would have imagined Queen Mary to have first imported the name? It comes from the verb to clasp, and means embracing.

Micah is a contraction of Micaiah, and means 'Who is like unto the Lord.' Nahum—to us connected with 'Tate and Brady'—was consolation; Nehemiah expanded it, adding the Divine termination; Zephaniah is protected of the Lord; Haggai (festival of the Lord), called Aggae, when brought through a Greek medium, is rather a favourite in Russia.

Zachariah (remembrance of the Lord), has been more in favour. After belonging to a king of Israel and to the priest murdered by King Jehoash, it came forth after the captivity as Zechariah with the prophet; and in the New Testament, as Zacharias, names the father of the Baptist; and the mysterious martyr who was to fill up the measure of the iniquity of the Jews; and again appears as Zaccheus, the publican of Jericho. It was rather frequent among Eastern Christians, and belonged to the pope who first invited the Franks into Italy to protect him from the Lombards; nor has it ever quite died away in the West, although nowhere popular.

English.	French.	Italian.	Danish.
Zacharias	Zacharie	Zaccaria	Sakerl
Zachary			
Zach			
Bavarian.	Russian.	Slavonic.	Illyrian.
Zachereis	Sacharija		Sakarie
Zacherl	Sachar	Caharija	Zaro
Zacher			Zako
Zaches			
Zach			

Of those to whom these later prophets were sent, Ezra's name is thought to be the same as that of Zerah, son of Judah, the rising of light, from whom likewise Heman, the writer of the 88th Psalm, is termed the Ezrahite. The name of Ezra is hardly to be recognized in that of Esdras, as the Greek translators rendered it.*

* *Proper Names of the Bible*; Michaelis; Chambers, *Records of Scotland*.

SECTION X.—*Angelic Names.*

We have thrown these together, because, though our common term for those spiritual messengers is Greek, yet all the other words for them, as well as the three individual angelic designations that have come into use as baptismal names, are derived from the Hebrew.

Moreover, the first of these belonged to the last of the prophets, Malach-jah, the angel or messenger of God. It has even been thought by some commentators that this title of the prophet was the quotation of his own words, 'Behold, I send my messenger (or Malachi) before my face'—a prediction so wonderfully uniting the last prophet and the more than prophet. By these the author of the book is imagined to be Ezra, or some other of the great men of the restoration; but this is, of course, conjecture.

Malachi would never have been a modern name, but for the Irish fancy that made it the equivalent of Maelseachlainn, the disciple of St. Sechnall, or Secundus, a companion of St. Patrick; and as the era of him who is now called King Malachi, with the collar of gold, was particularly prosperous, the name has come into some amount of popularity.

The Septuagint always translated Malach by Ἀγγελος, even in that first sentence of the prophet, which in our version bears his name. Ἀγγελος (Angelos) had simply meant a messenger in Greek, as it still does; but it acquired the especial signification of a heavenly messenger, both in its own tongue, and in the Latin, whither Angelus was transplanted with this and no other sense; and whence all our Christian languages have derived it, except the Breton, which calls these spiritual beings Eal, and the name from them Eal and Gwenneal (white spirit).

Angelos first became a name in the Byzantine Empire. It probably began as an epithet, since it comes to light in

the person of Konstantinos Angelos, a young man of a noble family of Philadelphia, whose personal beauty caused him, about the year 1100, to become the choice of the Princess Theodora Komnena. It is thus highly probable that Angelos was first bestowed as a surname, on account of the beauty of the family. They were on the throne in 1185, and Angelos continued imperial till the miserable end of the unhappy Isaac, and his son, Alexios, during the misdirected crusade of the Venetians. Angelos thus became known among the Greeks; and somewhere about 1217, there came a monastic saint, so called, to Sicily, who preached at Palermo, and was murdered by a wicked count, whose evil doings he had rebuked. The Carmelites claimed St. Angelo as a saint of their order, and his name, both masculine and feminine, took hold of the fancy of Italy, varied by the Neapolitan dialect into Agnolo or Aniello—*e. g.*, the wonderful fisherman, Masaniello, was, in fact, Tomasso Angelo; by the Neapolitan, into Anziolo, Anzioleto, Anzioleta; and by the Florentine, into Angiolo, Angioletto, and thence into the ever-renowned contraction Giotto, unless indeed this be from Gotofredo. It passed to other nations, but was of more rare occurrence there, except in the feminine. The fashion of complimenting women as angels, left the masculine Ange to be scantily used in France, and Angel now and then in England; but in Italy alone, did Angiolo, and its derivative Angelico, thrive. All the other countries adopted the feminine, either in the simple form or the diminutive, or most commonly, the derivative, Angelica (angelical), noted in romance as the faithless lady, for whose sake Orlando lost his heart, and his senses. She was a gratuitous invention of Boiardo and Ariosto; for Spanish ballads and earlier Italian poets make him the faithful husband of Alda or Belinda. However, Angelica obtained that character for surpassing beauty, which always leaves a name popular, and thus Angelica and Angelique have always been favourites.

English.	German.	French.
Angela	Engel	Angele
Angelot	Engelchen	
Angelina	Angelina	Angeline
Angelica	Angelica	Angelique
Italian.	Polish.	Bohemian.
Angiola	Ancela	Anjela
Angioletta		Anjelina
Angelica		Anjelika
Agnola		
Anzioleta		

Observe the two old simple forms of the native German, besides the later importations from Italian and French, the last, however, honoured by the genius of Angelica Kauffman, as is the French Angélique through the Abbess of Port Royal. None of the forms have ever been popular in England, though occasionally used by lovers of ornamental names. Angel was most often a man's name here. We find it at Hadleigh, Essex, in 1591, and sometimes likewise in Cornwall.

The German Engelbrecht, Engeltram, &c., have not been here included, though usually explained as coming from Angel, because it seems more probable that they are referable to the same name as our own ancestral Angles—of which more in due time. Be it remarked how the old connection between *g* and *z* shows in the Venetian Anziolo, while on the other hand, there can be little doubt that the scholarly Gregory the Great made no difference of pronunciation between the angelic choir and the fair island children who won his notice.

Archangel has even been used as an English name.

The mysterious creatures that are first mentioned as 'keeping the way of the tree of life,' then were represented in the tabernacle overshadowing the ark, and afterwards were re-

vealed in vision to the Prophet Ezekiel and to the Apostle St. John, combined in their forms the symbols of all that was wisest, bravest, strongest, and loftiest in creation—the man, the lion, the ox, and eagle. Even heathen fancy had some dim memory of their forms, as is testified by the winged, lion-tailed, man-headed bull of Nineveh, with his calm, majestic, benignant physiognomy, the equally composite sphynx of Egypt, and the griffin of Greece and Rome. Indeed, the latter creature was adopted into Christian art, and is introduced by Dante as drawing the chariot after the fashion of the beings of Ezekiel's vision.

Ancient theology paused to pronounce what these living creatures signified, deeming them manifestations of the Divine Majesty, especially as revealed in the Gospels; but those who loved to define, and who divided the angelic host into hierarchies, placed them in the first order of angels; and thus has the popular mind ever since regarded their name, Cherub, in the true Hebrew plural, cherubim, though cherubin, as we use it in the *Te Deum*, is a corruption of the late Latin plural *cherubini*. On its meaning there is great doubt; the two explanations preferred by critics are 'the mighty one,' from the combination of wisdom and strength, and 'that which ploughs,' *i.e.*, the ox, from one of the forms. The cherubim, when regarded as the first order of angels, were supposed to excel in knowledge and intense worship. 'The cherub contemplation' is thus a fit epithet of Milton. Mediæval art represented the cherubim as blue, the colour of light, and indicated them by the human head and eagle's wings, giving childish features as the token of innocence, and thus gradually was the idea of these glorious beings, lost in the light of the Throne on high, connected with the chubby head finished off with a pair of little wings that has caused 'cherub' to be the stock epithet for a pretty infant! And it was in the lands where the back-ground of sacred pictures was wont to be crowded with these shadowy baby

heads, that Cherubino arose as a Christian name, for it is hardly ever to be met with out of Spain and Italy.

Equally misused is Seraph—now a lady's name, as Seraphine in France; Serafina, in Spain and Italy; also applied to a musical instrument, and the adjective often used in a sort of irony for absorption beyond all sublunary matters. This, of course, arose from irreverent and exaggerated comparisons, in the first instance, to the glory, the ceaseless song, and the ecstatic love of the heavenly spirits, in allusion to whom Thomas Aquinas was called the 'Seraphic' Doctor. The seraphim had in paintings been shown of a glowing fiery red, as love was thought their great characteristic, and with six wings on account of the description in the vision of Isaiah, the only mention of them in Holy Scripture, but where the song is given that has ever since been echoed by the Church. The word seraph, or saraph, signifies burning, or fiery, and would apply to that intensity of glory that Ezekiel struggles to express in the cherubim by comparisons to amber and to glowing embers, or to their intense fervour of love. Seraph also is the word used for the fiery winged serpents that attacked the Israelites in the wilderness, and the likeness of which was the typical brazen serpent. Some think that the Egyptian god, Serapis, was called from these creatures, since he had a head like the serpent; but others say he was only the dead Apis. Three individual angels have been revealed to us by name as of the seven that stand in the presence of God, and foremost of these is Michael (who is like unto God), he who was made known to Daniel as the protector of the Jewish people; to Zechariah, as defending them from Satan; to St. Jude, as disputing with Satan for the body of Moses; and to St. John, as leading the hosts of heaven to battle with the adversary and prevailing over him.

His name would have seemed in itself fit only for an archangel, yet before apparently he had been made known, it had been borne by the father of Omri of Samaria, and by a

son of Jehoshaphat, and it was in effect almost the same as that of Micaiah, who foretold the destruction of Ahab, and the contracted form of Micah, the contemporary of Isaiah.

Constantine the Great dedicated a church in his new city in honour of St. Michael, the archangel, and thenceforth Mickaelion, or Mikael, have been favourites with all branches of the Eastern Church. Nay, the Colossians revered him so early, that some think they may have given occasion to St. Paul's warning to them against the worshipping of angels even before the apostle's death.

An appearance of the archangel in Colosse led the way to another legend of his descent upon Monte Galgano in Apulia, somewhere about 493. Then came a more notable vision, seen by Gregory the Great himself, of the angel standing with out-stretched sword on the tomb of Adrian, which has ever since been called the Castle of St. Angelo. In 706, St. Michael was again seen to take his stand upon the isolated rock on the Norman coast, so noted as the fortress and convent of Mont St. Michel; and again tradition placed him upon the Cornish rock,—

‘ When the great vision of the guarded mount
Looked towards Namancos and Bayona's hold.’

He was above all others the patron of the Christian warrior; his armour-clad effigy was seen in almost every church; the young knight was dubbed in his name, as well as that of his national saint; and since the prevalence of saintly names, his name has been frequently bestowed. It is, perhaps, most common in the Greek and Slavonic countries; but Ireland makes great use of it; and Italy has confined it with the epithet angel, in the one distinguished instance of Michelangelo Buonarotti.

English.	French.	Spanish.	Italian.
Michael Mick Mike	Michel Michon Michau	Miguel	Michele
German.	Dutch.	Swedish.	Russian.
Michael Micha	Michiel Micheltje	Mikael Mikel Mikas	Michail Michaila Misha Mischenka
Slavonic.	Servian.	Lett.	Hungarian.
Miha Mihal Mihaljo	Miljo Miho Misa Mijailo	Mikkelis	Mihaly Mihal Miska

There is some confusion in the German mind between it and the old *micel* (mickle, large), which, as a name, it has quite absorbed. It has the rare feminines,

French.	Russian.	Portuguese.
Michelle Michée	Micheline Mikelina	Miguella

Legend has been far less busy with Gabriel, 'the hero of God;' the angel who strengthened Daniel, and who brought the promise to Zacharias and to the Blessed Virgin. His name is chiefly used by the Slavonians; and in Hungary, we find it in combination with Bethlehem, belonging to that noted chieftain, Bethlem Gabor.

It was known and used everywhere, however; and the Swedish house of Oxenstjerna considered it to have been the saving of their line from extinction, all their sons having died in the cradle, owing, it was thought, to Satan's stran-

gling them ; till at length one was named Gabriel ; and having thus obtained the protection of the guardian angel, survived to be the ancestor of the minister of the great Gustavus. The feminine, Gabrielle, has been a favourite in France ever since la belle Gabrielle gave it a reputation for beauty.

English. Gabriel Gab	German. Gabriel	Bavarian. Gabe Gaberl	Swiss. Gabëler	Italian. Gabriello
Russian. Gavrül Gavrila	Polish. Gabryel	Illyrian. Gabriel Gavrilo Gavril Gavro	Lett. Gaberjels Gabria	Hungarian. Gabriel Gabor
FEMININE.				
French. Gabrielle	German. Gabriele	Slavonic. Gavrila Gavra		

Raphael (the medicine of God), is the angel who guided Tobias, and healed his father. Italy and Spain are the countries where his name is most used, and well it may, in the first named, after the fame of him who has made it the highest proverb in art. It hardly varies, except by the double *ff* of Italian, and the single one of Spain, to supply its Greek ϕ . I have heard of a girl at Mentone called Ravelina, probably Raffaellina.*

* Smith, *Dictionary of the Bible*; *Proper Names of the Bible*; Williams, *Commentary on the Gospels*; Jameson, *Sacred and Legendary Art*; Ruskin, *Modern Painters*; Marryat, *Sweden*.

PART II.



NAMES FROM THE PERSIAN.

SECTION I.—*The Persian Language.*

SCANTY as are the Christian names derived from the Persian race, they are very curious and interesting, partly on account of the changes that they have undergone, and still more because the language whence they are derived belongs to the same group as our own, and testifies in many of its words to the common origin.

In leaving the Semitic class, Hebrew, Egyptian, Syriac, and Arabic, we have, in fact, quitted one main branch of the great tree of language, and passed to another, namely, the Indo-European; the special tongue of the sons of Japhet, the chief boughs of which are the Sanscrit, the Persian, the Greek, Latin, Keltic, Teutonic, and Slavonic, each of which, mingling in different proportions with one another, and with the other classes of languages, have produced the host of dead and living languages of educated mankind. Nor have single words alone come to attest our common ancestry; but many a nursery legend, or terse fable, crops out in one country after another, either in lofty mythology, or homely household tale. For instance, the Persian trick of Ameen and the Ghool recurs in the Scandinavian visit of Thor to Loki, which has come down to Germany in the brave little tailor, and to us in Jack the Giant Killer. The wild huntsman, like the wind itself, has been tracked from the Ghauts to the Dovrefeld; and many of Æsop's fables had served as apologues to Hindoo sovereigns and Persian mo-

narchs ere the crooked slave rehearsed them to Croesus, or Phædrus versified them in Latin, to become proverbial throughout Europe.

Only just hinting at these delights, we proceed to our actual subject, the Persian nomenclature, and the fragments thereof that have descended to us. The old nation were a branch of the great Arian race (the agricultural people), and called themselves Arya, whence the present Iran and Herat. The Medes and Persians were both tribes of this nation, the latter called from Fars, their province, speaking different dialects of the same language, and holding the same faith; adoring the sun (mithra), and the fire (atra), as emblems of Yezid or Ormuza, the supreme and invisible Deity. It is not to our present purpose to enquire at what exact period this religion was formerly taught by him whom Greeks call Zoroaster; modern Persians, Zerdosht; and whose name is differently derived from *zara thrustra* (gold star), or *zarath ustra* (having yellow camels). His code, the Zenda Vesta, which is still extant, was written about 520 B.C.; and its language, the Zend, was the sacred form of speech used in religion, and by the educated; the Pehlvi was in more common use and ruder. Both dialects subsisted together through the reigns of these Medo-Persian monarchs, whom we know in Scripture and in Greek history, and who are properly called the Achæmenids, the Greek form of sons of Achæmenes; or in Zendish, Hakhamanish (having friends), their ancestor, whom they commemorate in their inscriptions on the rocks.

The Achæmenid dynasty perished in the Macedonian invasion; but when the Syrian division of the Greek empire began to fail, the Parthians, a wild Persian tribe, rose to power under Arshk or Arsha (venerable), called in Greek Arsaces, whence his dynasty were termed the Arsacides. It lasted from 250 years before to 250 years after the Christian era; and the kings were terrible enemies to the Romans on the Syrian frontier; but they were a rude, untamed race, de-

tested by the true Persians, and at last were dethroned and set aside by a family claiming to descend from the old Achæmenids, and called the Sassanid dynasty.

These were the foes of the Byzantine Romans. They were very zealous fire-worshippers, persecuted out the sparks of Christianity, that had been lighted under the Arsacidæ, revived in full force the teaching of Zoroaster, and spoke the old refined Persian instead of the Pehlvi. The traditions of their ancestors were gathered up, literature was cultivated, and many old fragments were collected in the tenth century by the poet, Ferdosi, in the *Shah-nameh* or book of kings, a narrative of the adventures of the Achæmenids, in which they can just be traced out, but which agrees less with their contemporary inscriptions than do the accounts of the Greek historians. Ferdosi, however, lived and wrote for foreign sovereigns, after the fall of the Sassanids, when the Arabs, in the first fury of the impulse given by Mahometanism, overran their country, extinguished the dynasty, impressed Islam upon the inhabitants, and left the scattered Parsees alone to represent the old faith of Zoroaster. Modern Persian has the groundwork of the older tongue, but has become mingled with Arabic and Turkish.

The explanation of these stages of the language, and of the changes of dynasty, was necessary to explain the allusions needful in our selection of Persian names.*

SECTION II.—Cyrus.

To begin with the sovereign to whom all alike look up; him who is 'called by name in the book of Isaiah,' as the shepherd who should restore Judah after the Captivity. Kuru is a name said to be older than the Sanscrit from

* Professor Max Muller, *Oxford Essay—Science of Language*; Rawlinson, *Appendix to Herodotus*; Malcolm, *History of Persia*; Le Beau, *Bas Empire*; Butler, *Lives of the Saints*; Keightley, *Fairy Mythology*; Dasent, *Popular Tales from the Norse*.

Persian, and of unknown signification ; although some derive it from Khur, one name for the sun, Kureish was the original form ; Koreish to the Hebrews ; *Kyros* (Kynos) to the Greeks, whence the Romans took the *Cyrus* by which he is known to Europe. His only namesake in his own line was he who invited the 10,000 from Greece and perished at Cunaxa, and of whom is told the story of his willing acceptance of the water of the river Kur or Cyrus, like him in name. When the Sassanids revived the old Achæmenid names they called this name Khoosroo, and the Byzantines recorded it as Chosroës, when Chosroës Nushirvan, or the magnanimous, almost rivalled the glory of his ancestor—Kai Khoosroo, as the *Shah-nameh* called him. Not only had the fire-worshippers revived the name, but it had been borne by various Christians in the East, one of whom, a physician of Alexandria, suffered in one of the persecutions, having been detected in visiting a Christian prisoner. He was buried at Canope, in Egypt, and was called in the Coptic calendar Abba Cher, or Father Cyrus ; in the Greek, Abba Cyrus. His relics were afterwards transported to Rome, where the church built over them was called, by the Italians, Saint Appassara. Like a fixed star, the original Cyrus had shone through adjacent darkness, evident by his lustre, but his lineaments lost in distance, and thus Ferdosi makes him a mere mythical hero. Herodotus copied some distorted tradition ; Xenophon portrayed imaginary perfection in his *Cyropædia* ; and moderns have taken even greater liberties with him. *Artaban, ou le grand Cyrus*, the ponderous romance of Mlle. de Scudery, was a stately French tale of love and war, containing a long amorous correspondence between Cyrus and his beloved, the model and admiration of the *précieuses* in their glory, and absolutely not without effect upon nomenclature. In one village in Picardy there still exist living specimens of Oriane, Philoxène, Célamire, Arsinoë, Calvandre, all derived from vassals named by their

enthusiastic seigneurs in honour of the heroines of the fashionable romances, and still inherited by their posterity long after the seigneurs and the heroines are alike forgotten.

In imitation of *Télémaque*, the Chevalier Ramsay, an exiled Jacobite tutor to the Stuart princes, and the friend of Fenelon, wrote a philosophical narrative called *Les Voyages de Cyrus*, full of curious information, once in some request as a French reading book in school rooms.

Either from his being mentioned in the Bible, or from the *Cyropædia*, Cyrus has had some currency as an English baptismal name.*

SECTION III.—*Darius*.

Dar (to possess) is the root of Daryavush, called by Greeks *Δαριος*; by Romans, *Darius*; by Ferdosi, *Dareb*—the title whence the gold coins of Persia were known to the Greeks as *daries*. There is reason to suppose that *Daryavush* was rather a royal prefix than a proper name; since him whom the Greeks knew as *Darius Nothus*, or the bastard, is the first *Dareb* of the *Shah-nameh*. The *Darius* of Daniel is the Greek *Cyaxares* the Mede, the *Kai Khaoos* of Ferdosi, the old Persian *Uvakshatara* (beautiful eyed). The *Darius* of Ezra, the *Darius Hystaspes* of the Greeks, is in the *Shah-nameh* *Gushtasp*; in old Persian, *Vishtaspa* (possessor of horses), a curious coincidence with Herodotus' story of the manner in which he was raised to the throne, as well as with the legend that his horse's legs were drawn up into its body and were released by a miracle of Zoroaster. *Gushtasp* is, however, by some, thought to have been the father of *Darius*, the *Hystaspes* of the Greeks, and, perhaps, true heir to the throne; but who waived his right in favour of his son, lived and served under him, and, finally, was killed by the break-

* Rawlinson, *Herodotus*; Malcolm, *Persia*; Le Beau, *Bas Empire*; Rollin, *Ancient History*; Butler, *Lives of the Saints*; Dunlop, *History of Fiction*.

ing of the rope by which he was being let down to inspect the sculptures of the monument that Darius was preparing in his own life-time.*

Darija is common among the Russian peasantry, but is probably a contraction of Dorothea.

SECTION IV.—*Xerxes*.

If Gushtasp be Hystaspes, the Isfundear of Ferdosi would answer to Darius instead of his son, called by the Greeks Xerxes, the produce of the old Persian Khshayarsha, from Khshaya (a king), at present *shah*, and *arsha* venerable. By this name he termed himself in his boastful inscriptions, and this was to the Hebrews, Achashverosh; whence the Septuagint, *Αχασμπος*; and thence the Latin and English, Ahasuerus; the French, Assuérus. Sassan, from whence the last dynasty traced their origin, is thought to be another word from this chameleon-like Khshayarsha, and Khshaya furnished the latter race with Shapoor (great king), the Sapor so often occurring in the history of the Lower Empire.

Even our word 'check,' so often recurring in the game at chess, is a remnant of schah-rendj (the distress of the shah), and testifies to the Eastern origin of the game; xaque in Spanish, where xaque-mata is check-mate—the king is dead, from the Arab mata (to kill). The French *échecs* again came from the repetition of the word—thence again our chess. And, on the other hand, the black and white squares of the board gave to similar pattern the name of cheque-work; whence the room thus lined, where the court of the Duke of Normandy was held, was the echiquier, and crossed the sea to become our exchequer.

Some etymologists, however, derive exchequer from *schicken* (to send), because the messengers from the court were sent throughout the duchy; but this cannot be established.

* Rawlinson, *Herodotus*; Malcolm, *Persia*.

The arms of the great family of Warrenne were chequers; and they enjoyed the privilege of licensing houses of entertainment to provide boards where chess and tables might be played. It is very probable that their shield was assumed in consequence; at any rate, the sign of such permission was the display of the said bearings on the walls of the inn to which it was accorded, and thus arose that time-honoured sign of the Chequers, happily not yet extinct, though far from at present explaining its connection either with the stout earl, whose tenure was his good sword, or with the king, who lashed the ocean.

Xerxes is called in Illyrian, Kserksas, or Sersa, otherwise his name has been unrepeated, except as the last resource in copy-books. Ahasuerus has had a little credit from its appearance in Scripture, and Hazzzy may be heard of in America.

With the prefix Arta, in honour of the sacred fire, was formed the Persian Artakshatra, the ordinary Artaxerxes, the Sassanid Ardisheer. The oriental writers make the successor of Isfundear, Bahram, a name derived from a Sanscrit compound, meaning 'having weapons,' but they add that he was surnamed Ardisheer Dirazdust, the long-armed fire king, because his arms were of such length that he could reach his knees without stooping, a tradition agreeing with the Greek title of Artaxerxes Longimanus. One Eastern author, quoted by Sir John Malcolm, states that Bahram granted great favours to the Jewish nation, because his chief wife was of that race, while the German Norberg says it was his mother, thus leaving it still in doubt whether he or his father were the Ahasuerus of the book of Esther. Josephus regards this prince as Artaxerxes, but later authorities think the date as well as the character more accordant with that of Xerxes.*

* Rawlinson, *Herodotus*; Malcolm, *Persia*; Forbes, *History of Chess*; Smith, *Dictionary of the Bible*.

SECTION V.—*Esther*.

The reigning wife of Xerxes is known to have been Amestris, the daughter of an Achæmenian noble, and she might well have been Vashti, set aside only for a time when the address of the nobles gained a victory over her. The fair daughter of the tribe of Benjamin, whose royalty ensured her people's safety, was in her own tongue Hadaassah, or the Myrtle; some say, Atossa; but the Persian epithet by which we know her may have been taken from *satarah*, a word showing the ancient union of the languages, since Aster is Arab and Greek; and from thence, and the Latin *stella* have sprung the modern *étoile*, *estrella*, star, *stern*, *stjorma*, which the Septuagint gave as Ἑσθήρ, the Romans as Esthera and Hestera; whence the occasional variations in English of Esther or Essie, and Hester or Hetty.

Not till the days of Racine was Esther much in vogue. The tragedian, being requested to write a sacred drama to be acted by the young ladies of St. Cyr, chose this subject in compliment to Madame de Maintenon, as the faultless Esther preferred before the discarded Vashti, namely, Madame de Montespan! Esther, thereupon, became a favourite lady's name in France, and vied in popularity with the cumbrous splendours taken from the Scudery cycle of romance. At the same time it was borne by the two ladies who had the misfortune of Dean Swift's affection, Esther Johnson and Esther Vanhomrigh, whom he called one by the Latin name Stella; the other, by the generic title of our finest English butterflies, Vanessa. *Estrella* was the heroine of a Spanish pastoral, whence the Abbé Florian borrowed his theatrical shepherdess *Estelle*, which thus became a French name, though chiefly on the stage.

Roschana, as it is now pronounced, is still common in Persia, and means the dawn of day. Roxane and Statire, as

rival heroines of Racine, became proverbs in France for the stately or the languishing form of tragedy dame.

Parysatis, the daughter of Artaxerxes, is conjectured by M. Oppert to come from *paru sati* much land ; but Sir John Malcolm tells us that Perizada (fairy born) is still a Persian lady's name, and this appears the more probable derivation.

Many of the heroes of the Scudery romances had their appellations copied from the high-sounding Greek forms of Persian names, derived from the sacred fire, such as Artabazus (fire worshipper), or Artabanus (guarding the fire), Artamenes (great minded).

Mithridates, or Meherdates, is an old Persian and Parthian name, meaning given to the sun, and chiefly known to us through that redoubtable old monarch of Pontus who was so dire a foe to the Romans, and from whose skill in chemistry, real or imaginary, our Mithridate mustard derived its name in old herbals.*

* Rawlinson, *Herodotus* ; Prideaux, *Connection* ; Smith, *Biblical Dictionary*.

PART III.



CHAPTER I.

NAMES FROM THE GREEK.

PASSING from Persian to Greek names, we feel at once that we are nearer home, and that we claim a nearer kindred in thoughts and habits, if not in blood, with the sons of Javan, than with the fire-worshippers. Their alphabet is the parent of our own, and is at present read from left to right ; the pronunciation is comprehensible by our organs, and many of our words are directly borrowed from the language.

It is of the Indo-European class, and has much in common both with Kelt, Teuton, and much more with the elder and ruder Latin, besides having contributed largely to the Latin tongue when Greek became the favourite study of the cultivated Roman.

This older element is the tangible proof of the common origin of the nations, all alike referred to Japhet, the son of Noah, and fulfilling that prophecy of the patriarch which assigned a pre-eminence to his younger and more dutiful son. Some indeed have imagined that they recognised Japhet (an extender) in the Greek Titan Iapetos (the afflicted), son of Kronos (time), and father of Prometheus (fore-thought), and Epimetheus (after-thought) ; others, again, in the Roman Jupiter. His son Javan (clay), is mentioned in Genesis as the parent of the dwellers in the isles of the nations, and in strict accordance with this, the oriental races always knew the Greeks as Yavani. The

elder Greek would make this *Ia Fanoi* (Iafanoi), which when the central letter was disused, became *Iovioi* (the Ionians). This term, however, became restricted to an individual tribe among the Greeks, for whom a father and founder called Ion was invented.

According to the Greeks themselves the original inhabitants were a nation called the Pelasgi; to whom they ascribed the gigantic ruins of walls and bulwarks which still exist in parts of their country. There is reason to suppose that these Pelasgians spread over great part of Asia Minor, and of Italy, and were the connecting link between the Greeks, their enemies, the Trojans, and the Latin races. Their language was forgotten and considered as utterly barbarous; but there is ground for the belief that it was a rude form of Greek, holding the same relation to classical Greek and Latin as does old Gothic to German and English.

The Pelasgi were afterwards subdued by the Hellenes, who came upon them from Thessaly, and whose name was borne by the country and nation. Never content without a namesake-forefather, the Greeks made the Hellenes come from Hellēn, son of Deucalion (a sort of Noah to them), and deduced from him their national tribes, the Æolian, Dorian, Ionian, and Achæan, declaring, however, that on being conquered by the hero Ion, a branch of the Pelasgians had assumed his name. The learned have disputed much on the origin of the Hellenes, but the most satisfactory supposition seems to be that they were a section of the same race as the Pelasgi, but more able and vigorous, more warlike, thoughtful, and progressive, and in fact possessing that element of character which in the days of classic Greece had ripened to the fullest perfection attainable by human nature left to its own resources.

Greek having been matured among a nation of much thought and system, of blood apparently little mixed, was thus a very complete language, expressing new ideas by

compounds of its own words, and with no occasion to borrow from others. The national names are thus almost always explicable by the language itself, with a few exceptions, either when the name went back to the days of the old Pelasgi, or was an importation from Egypt or Phœnicia, whence many of the earlier arts had been brought.

Each Greek had but one name, which was given to him by his father either on or before the tenth day of his life, when a sacrifice and banquet was held. Genealogies were exceedingly interesting to the Greeks, as the mutual connection of city with city, race with race, was thus kept up, and community of ancestry was regarded as a bond of alliance, attaching the Athenians, for instance, to the Asiatic Ionians as both sons of Ion, or the Spartans to the Syracusans, as likewise descended from Doros. Each individual state had its deified ancestor, and each family of note a hero parent, to whom worship was offered at every feast, and who was supposed still to exert active protection on his votaries. The political rights of the citizens, and the place they occupied in the army, depended on their power of tracing their line from the forefather of a recognised tribe, after whose name the whole were termed with the patronymic termination *ides* (the son of). This was only, however, a distinction, for surnames were unknown, and each man possessed merely the individual personal appellation by which he was always called, without any title, be his station what it might. Families used, however, to mark themselves by recurring constantly to the same name. It was the correct thing to give the eldest son that of his paternal grandfather, as Kimon, Miltiades, then Kimon again, if the old man were dead, for if he were living, it would have been putting another in his place, a bad omen, and therefore a father's name was hardly ever given to a son. Sometimes, however, the prefix was preserved, and the termination varied, so as to mark the family without destroying the individual identity. Thus, Leonidas, the third

son of Anaxandridas, repeated with an augmentative his grandfather's name of Leo (a lion), as his father, Anaxandridas, did that of his own great grandfather, Anaxandras (king of man), whose son Eurycratidas was named from his grandfather Eurycrates.

The Greeks were desirous of always giving promising and fortunate names to their children, and indeed these often had an important effect in after-life. The leader of a colony was sometimes selected because he would sound well as the founder and namer of the intended city. Again, when the Samians came to entreat the aid of the allied fleet in shaking off the Persian yoke, Leotichydas, the commander, demanded the name of the messenger, and hearing that it was Hegesistratus (army leader), exclaimed, 'I accept, O Samian, the omen which thy name affords,' and granted his request. At the beginning of the Persian invasion, however, the enemy had captured a ship of Trœzene, and apparently on the principle of 'spilling the foremost foeman's life,' had put to death the handsomest man on board, one Leo, whose fate Herodotus conjectures was partly owing to his name.

Sometimes, however, when evil fortune arose, it was discovered that the object of the disaster bore the augury thereof in the double meaning of his name (a part of it), as was the case with Ajax, who had been named Aïas (Aias), from Aetos (an eagle), but whose appellation was connected with Aï (alas!) at the time of his frenzy before Troy.

This single name rendered it difficult to distinguish between different persons, and the name of the father terminated by *ides* was often used to mark out the son, as well as numerous nick-names. After the Romans had subdued Greece and extended the powers of becoming citizens, the name of the adopting patron would be taken by his client, and thus Latin and Greek titles became mixed together. Later, Greek second names became coined, either from patronymics, places, or events, and finally ran into the ordinary European system of surnames.

Among the names here ensuing will only be found those that concern the history of Christian names. Many a great heart-thrilling sound connected with the brightest lights of the ancient world must be passed by, because it has not pleased the capricious will of after-generations to perpetuate them, or only in such small and limited proportion, and so unchanged, as not to be worth mentioning.

The female Greek names were many of them appropriate words and epithets; but others, perhaps the greater number, were merely men's names with the feminine termination in *a* or *e*, often irrespective of their meaning. Some of these have entirely perished from the lips of men, others have been revived by some enterprising writer in search of a fresh title for a heroine. Such is Corinna (probably from Persephone's title *Κορη* (Koré), a maiden, the Boeotian poetess, who won a wreath of victory at Thebes, and was therefore the example from whom Mdme. de Staël named her brilliant Corinne, followed in her turn by numerous French damsels; and in an Italian chronicle of the early middle ages, the lady whom we have been used to call Rowena, daughter of Henghist, has turned into Corinna; whilst Cora, probably through Lord Byron's poem, is a favourite in America. Such too is Aspasia, *Ἀσπασία* (welcome), from the literary fame of its first owner chosen by the taste of the seventeenth century as the title under which to praise the virtues of Lady Elizabeth Hastings. In the *Rambler* and *Spectator* days, real or fictitious characters were usually introduced under some classical or pastoral appellation, and ladies corresponded with each other under the soubriquets of nymph, goddess, or heroine, and in virtue of its sound Aspasia was adopted among these. It has even been heard as a Christian name in a cottage. 'Her name's Aspasia, but us calls her Spash.'*

* Bishop Thirlwall, *Greece*; Smith, *Dictionary of Greek and Roman Antiquities*; Lappenberg, *Anglo-Saxons*.

CHAPTER II.

NAMES FROM GREEK MYTHOLOGY.

SECTION I.

GREEK appellations may be divided into various classes ; the first, those of the gods and early heroes are derived from languages inexplicable even by the classical Greeks. These were seldom or never given to human beings, though derivatives from them often were.

The second class is of those formed from epithets in the spoken language. These belonged to the Greeks of the historical age, and such as were borne by the Macedonian conquerors became spread throughout the East, thus sometimes falling to the lot of early saints of the Church, and becoming universally popular in Christendom. Of others of merely classic association a few survived among the native Greeks, while others were resuscitated at intervals ; first, by the vanity of decaying Rome ; next, by the revival of ancient literature in the Cinque-cento ; then, by the magniloquent taste of the Scudery romances in France ; again, in France, by the republican mania ; and, in the present time, by the same taste in America, and by the reminiscences of the modern Greeks.

After the preaching of the Gospel, Greece had vigour enough to compose appropriate baptismal names for the converts ; and it is curious to observe that no other country could have ever been so free from the trammels of hereditary nomenclature, for no other has so complete a set of names directly bearing upon Christianity. So graceful are they in sound as well as meaning, and so honoured for those who bore them, that many have spread throughout Europe.

Lastly, even modern Greek has thrown out many names of graceful sound, which are, however, chiefly confined to the Romaic Greek.

SECTION II.—*Names from Zeus.*

At the head of the whole Greek system stands the mighty Zeus (*Zeus*), a word that has been erected into a proper name for the thundering father of gods and men, whilst the cognate *θεος* (*theos*) passed into a generic term; just as at Rome the *Deus Pater* (God-Father), or Jupiter, from the same source, became the single god, and *deus* the general designation.

All come from the same source as the Sanscrit *Deva*, and are connected with the open sky, and the idea of light that has produced our word *day*. We shall come upon them again and again; but for the present we will confine ourselves to the names produced by Zeus, in his individual character, leaving those from *Theos* to the Christian era, to which most of them belong.

Their regular declension of Zeus made *Dios* the genitive case; and thus Diodorus, Diogenes, &c., ought, perhaps, to be referred to him; but the more poetical, and, therefore, most probably the older form was *Zenos* in the genitive; and as *Dios* also meant heaven, the above names seem to be better explained as heaven-gift and heaven-born, leaving to Zeus only those that retain the same commencement.

Ζηνων, or, as it is commonly called, *Zeno*, was a good deal used in Greece throughout the classical times, and descending to Christian times, named a saint martyred under Gallienus, also a Bishop of Verona, who left ninety-three sermons, at the beginning of the fourth century, and thus made it a canonical name, although the rules of the Church had forbidden christening children after heathen gods. Except for the Isaurian Emperor *Zeno*, and an occasional Russian

Sinon, there has not, however, been much disposition to use the name.

Zenobios, life from Zeus (*Ζηνοβιος*), is by far the easiest way of explaining the name of the brilliant Queen of Palmyra; but, on the other hand, she was of Arabian birth, the daughter of Amrou, King of Arabia, and it is highly probable that she originally bore the true Arabic name of Zeenab (ornament of the father); and that when she and her husband entered on intercourse with the Romans, Zenobia was bestowed upon her as an equivalent, together with the genuine Latin Septima as a mark of citizenship. When her glory waned, and she was brought as a prisoner to Rome, she and her family were allowed to settle in Italy; and her daughters left descendants there—Zenobius, the Bishop of Milan, who succeeded St. Ambrose, bore her name, and claimed her blood; and thus Zenobio and Zenobia still linger among the inhabitants of the city. Nor, indeed, has the fame of the splendid queen passed entirely away from the deserts, where the columns of her city alone break the dreary waste; for the women of the Anazeh tribe still are frequently called by her Grecised name of Zenobeeah.

The romance of her story caught the French fancy, and *Zénobie* has been rather in fashion among modern French damsels. Perhaps it may yet produce a fresh form, for a print of the warrior queen exists, with jewelled hair, dressed like a helmet; in which the engraver, wishing to show his erudition, gave her name in Greek letters; and in order to be secure of her initial, went to the end of the alphabet, and produced the word *ΩENOBIA*!

A Cilician brother and sister, called Zenobius and Zenobia, the former a physician and afterwards Bishop of *Ægæ*, were put to death together during the persecution of Diocletian, and thus became saints of the Eastern Church, making *Sinovij*, *Sinovija*, or for short, *Zizi*, very fashionable among the Russians. Perhaps the *Sinovija* has prevailed the more from

its resemblance to the name of the Diana of Slavonic mythology.

It is much more difficult to account for the prevalence of Zenobia in Cornwall. Yet many parish registers show it as of an early date: and dear to the West is the story of a sturdy dame called Zenobia Brengwenna, (Mrs. Piozzi makes the surname Stevens,) who, on her ninety-ninth birthday, rode seventeen miles on a young colt to restore to the landlord a 99 years' lease that had been granted to her father, in her name, at her birth.

Is this Cornish Zenobia direct from the Eastern Church—a name left by those missionaries who founded Peranzabuloe; or is it the relic of some Arab slave of the Phœnicians who imported Hannibal?

Probably, among these should be reckoned Zenaïda; which, in that case, would bear the sense of daughter of Zeus. Although not belonging to any patron saint, it is extensively popular among Russian ladies; and either from them, or from the modern Greek, the French have recently become fond of Zenaïde.*

SECTION III.—'Hpa—Hera.

The name of the white-armed, ox-eyed queen of heaven, or 'Hpa 'Hρα (Hera or Heré), is derived by philologists from the same root as the familiar German—*herr* and *herrinn*, and thus signifies the lady or mistress. Indeed the masculine form ἥρως, whence we take our hero, originally meant a free or noble man, just as *herr* does in ancient German, and came gradually to mean a person distinguished on any account, principally in arms; and thence it became technically applied to the noble ancestors who occupied an intermediate

* Smith, *Dictionary*; Butler, *Lives*; Gibbon, *Rome*; Miss Beaufort, *Egyptian Sepulchre and Syrian Shrines*; Hayward, *Mrs. Piozzi*.

HERA.

place between the gods and existing men. The Latin, *herus* and *hera* are cognate, and never rose out of their plain original sense of master and mistress, though the *heros* was imported in his grander sense from the Greek, and has passed on to us.

It is curious that whereas the wife of Zeus was simply the lady, it was exactly the same with Frigga, who, as we shall by-and-bye see, was merely the Frau—the free woman or lady.

Hera herself does not seem to have had many persons directly named after her, though there were plenty from the root of her name. The feminine Hero was probably thus derived,—belonging first to one of the Danaïdes, then to a daughter of Priam, then to the maiden whose light led Leander to his perilous breasting of the Hellespont, and from whom Shakespeare probably took it for the lady apparently ‘done to death by slanderous tongues,’ but who happily revived.

It is usual to explain as *Ἡρα-κλῆς* (fame of Hera) the name of the son of Zeus and Alcmena, whose bitterest foe Hera was, according to the current legends of Greece; but noble fame is a far more probable origin for Herakles, compound as he is of many an ancient champion, with gleams from the veritable Samson, and of the horrible Phœnician Melkarth or Moloch, with whom the Tyrians themselves identified Herakles, when with Alexander at their gates, they chained the little captured statue of Apollo up to their own Melkarth, that the Greek god might be hindered from helping his friends.

A few compounds, such as Heraclius, Heraclidas, Heraclionas, have been formed from Herakles, the hero ancestor of the Spartan kings, and therefore specially venerated in Lacedæmon. The Latins called the name Hercules; and it was revived in the Cinque-cento, in Italy, as Ercole. Thus Hercule was originally the baptismal name of Catherine de Medici's youngest son; but he changed it to François at his confirmation, when hoping to mount a throne. Exceptionally, Hercules

occurs in England; and we have known of more than one old villager called Arkles, respecting whom there was always a doubt whether he were Hercules or Archelaus.

Hence, too, the name of the father of history, Ἡρόδοτος (noble gift); hence, too, that of Herodes. Some derive this last from the Arab hareth (a farmer); but it certainly was a Greek name long before the Idumean family raised themselves to the throne of Judea, since a poet was so called who lived about the time of Cyrus. If the Herods were real Edomites, they may have Græcised Hareth into Herodes; but it is further alleged that the first Herod, grandfather of the first king, was a slave, attached to the temple of Apollo at Ascalon, taken captive by Idumean robbers. hateful as is the name in its associations, its feminine, Herodias, became doubly hateful as the murderess of John the Baptist. Mediæval fancy mixed up her and her daughter Salome together. Some Italians called the rag-doll hung out of window at the Epiphany, Herod's daughter; but the more universal fancy makes her a sort of counterpart of the Wandering Jew, condemned to dance till the last day. Indeed, in Germany she took the place of Frau Holda, or Bertha, and was supposed to be a witch, prowling about all night, to the universal terror of children.*

SECTION IV.—*Athene.*

The noble goddess of wisdom, pure and thoughtful, armed against evil, and ever the protector of all that was thoughtfully brave and resolute, was called Ἀθηνᾶ (Athene), too anciently for the etymology to be discernible, or even whether her city of Athens was called from her, or she from the city.

Many an ancient Greek was called in honour of her, but

* Liddell and Scott, *Dictionary*; Keightley, *Mythology*; *Life of Alexander*; Grimm, *Deutschen Mythologie*; Smith, *Biblical Dictionary*.

the only one of these names that has to any degree survived is Athenais.

There were some Cappadocian queens, so called; and so likewise was the daughter of a heathen philosopher in the fourth century, whom the able Princess Pulcheria selected as the wife of her brother Theodosius, altering her, however, to Eudocia at her baptism.

It must have been the Scudery cycle of romance that occasioned Athenais to have been given to that Demoiselle de Mortémar, who was afterwards better known as Madame de Montespan.

Athenaios (belonging to Athene), Athenagoras (assembly of Athene), Athenagoros (gift of Athene), were all common among the Greeks.

Athene's surname of Pallas, is derived by Plato from *παλλων* to brandish, because of her brandished spear; but it is more likely to be from *παλλαξ* (a virgin), which would answer to her other surname of *παρθενος*, likewise a virgin, familiar to us for the sake of the most beautiful of all heathen remains, the Parthenon, as well as the ancient name of Naples, Parthenope. This, however, was a female name in Greece, and numerous instances of persons called Parthenios and Palladios attest the general devotion to this goddess, perhaps the grandest of all the imaginings of the Greek.

There is something absolutely satisfactory in seeing how much more the loftier and purer deities, Athene, Apollo, Artemis, reigned over Greek nomenclature than the embodiments of brute force and sensual pleasure, Ares and Aphrodite, both probably introductions from the passionate Asiatics, and as we see in Homer, entirely on the Trojan side. An occasional Aretas and Arete are the chief recorded namesakes of Ares, presiding god of the Areopagus as he was; and from the first may have come the Italian Aretino, and an Areta, who appears in Cornwall; and Aphrodite seems to

have hardly one derived from her name, which is explained as the Foam Sprung.*

SECTION V.—*Apollo and Artemis.*

The brother and sister deities, twin children of Zeus and Leto, are with the exception of Athene, the purest and brightest creations of Greek mythology, so noble in their aspect, and so much above the rest of the Pantheon in their attributes, that a theory has been raised, that in them we have the separated fragments of an older and purer idea, broken up even in Homer's time, because the corrupt heathen mind—though able to perceive purity in woman, could no longer connect it with the other sex.

In the *Iliad*, they are glorious beings, untainted with the spite and vice of some of the other Olympians. The one is the avenging God, who destroyed the wicked, but guarded the good, the prophet who inspired men both with oracles, and with song and poetry; the other was likewise the avenger of wrong, and the protector of the weak, above all, of women, maidens, infants, and the young.

Her name *Αρτεμις* (Artemis) certainly meant the sound, whole, or vigorous; his name *Απολλων* (Apollōn) is not so certainly explained; though Æschylus considered it to come from *απολλυμι*, to destroy.

They both of them had many votaries in Greece; such names as Apollodorus (gift of Apollo), Apollonius, and the like, arising in plenty, though none of them have continued into Christian times, though Apollos was a companion of St. Paul. The sole exception is Apollonia, an Alexandrian maiden, whose martyrdom began by the extraction of all her teeth, thus establishing St. Apolline, as the French call her, as the favourite subject of invocation in the tooth-ache.

* Smith, *Dictionary of Greek and Roman Mythology*; Le Beau, *Bas Empire*; Gladstone, *Homer*.

Abellona, the Danish form of this name, is a great favourite in Jutland and the isles, probably from some relic of the toothless maiden. The Slovaks use it as Polonija or Polona.

The votaries of Artemis did not leave a saint to perpetuate them; but Artemisia, the brave queen of Halicarnassus, whose mausoleum, after being a mythical wonder of the world in our childhood, has now come to be an ordinary sight of London, had a name of sufficient stateliness to delight the *précieuses*. Thus Artémise was almost as useful in French romances as the still more magnificent Artémidore, the French version of Artemidorus (gift of Artemis).

It was a late fancy of mythology, when all was becoming confused, that made Apollo and Artemis into the sun and moon deities, partly in consequence of their epithets $\Phi\alpha\beta\omicron\varsigma$, $\Phi\alpha\beta\eta$, Phoebus, Phoebe, from $\phi\alpha\omega$ (to shine). The original Phoebe seems to have belonged to some elder myth, for she is said to have been daughter of Heaven and Earth, and to have been the original owner of the Delphic oracle. Afterwards she was said to have been the mother of Leto (the obscure), and thus grandmother of Apollo and Artemis, who thence took their epithet. This was probably a myth of the alternation of light and darkness; but as we have received our notions of Greek mythology through the dull Roman medium, it is almost impossible to disentangle our idea of Phoebus from the sun, or of Phoebe from the crescent moon. In like manner the exclusively modern Greek $\Phi\omega\tau\epsilon\upsilon\eta$ (bright), Photinee, comes from $\phi\omega\varsigma$ phos (light), as does Photius used in Russia as Fotie.

Strangely enough, we find Phoebus among the mediæval Counts of Foix, who, on the French side of their little Pyrenean county were Gaston Phoebus; on the Spanish, Gastone Febo. Some say that this was originally a soubriquet applied to one of them on account of his personal beauty, though it certainly was afterwards given at baptism; others, that it was an imitation of an old Basque name. The last

prince who bore it was François Phébus, who was thought to have been poisoned by Louis XI.

Phœbe was a good deal in use among the women of Greek birth in the early Roman empire; and 'Phœbe, our sister,' the deaconness of Cenchrea, is commended by St. Paul to the Romans; but she has had few namesakes, except in England; the Italian Febe only being used as a synonym for the moon. It was in reference to the noble qualities of the huntress goddess of the moon, that Spenser named his lovely Belphebe, as he also called his other warlike heroine Britomartis, this being the name of a Cretan divinity once independent, but in later times identified with Artemis, Phœbe, and the Italian Diana. Britomartis is said to come from the Cretan words *βρις* (sweet) and *μαρτις* (a maid), and was thus in every way appropriate to the fair champion of purity and virtue.

Cynthia was a title belonging to Artemis, from Mount Cynthus, and has thence become a title of the moon, and a name of girls in America.

Delia, another title coming from Delos, the place of her nativity, has been preferred by the Arcadian taste, and flourished in shepherdess poems, so as to be occasionally used as a name in England, but more often as a contraction for Cordelia.

As primitive children of heaven and earth, the sun and moon had the titles of Titanos and Titania, and thence we find the allusions to the sun as Titan in Elizabethan poetry; and when Shakespeare, in *Midsummer Night's Dream*, made the Greek nymphs into English fairies, he took Titania as their queen, considering it to be a name of Diana, or the moon, and thus more appropriate than the Mab of the Keltic fairyland.

Delphinios and Delphinia were both of them epithets of Apollo and Artemis, of course from the shrine at Delphi. Some say that shrine and god were so called because the serpent Python was named Delphinè; others that the epithet was

derived from his having metamorphosed himself into a dolphin, or else ridden upon one, when showing the Cretan colonists the way to Delphi.

The meaning of *Delphys* (*δελφύς*) is the womb; and thus the Greeks believed Delphi to be the centre of the earth, just as the mediæval Christians thought Jerusalem was. It is from this word that *αδελφος* (a brother) is derived, and from one no doubt of the same root, that *δελφίς* was first a mass, and afterwards a dolphin, the similarity of sound accounting for the confusion of derivatives from the temple and the fish.

It was probably as an attribute of the god that Delphinos was used as a name by the Greeks; and it makes its first appearance in Christian times in two regions under Greek influence, namely, Venice and Southern France, which latter place was much beholden for civilization to the Greek colony of Massilia. Dolfino has always prevailed in the Republic of St. Mark; and Delphinus was a sainted bishop of Bourdeaux, in the fourth century, from whom many, both male and female, took the name, which to them was connected with the fish of Jonah, the emblem of the Resurrection.

In 1125, Delfine, heiress of Albon, married Guiges, Count of Viennois. She was his third wife; and to distinguish her son from the rest of the family, he was either called or christened, Guiges Delphin, and assumed the dolphin as his badge, whence badge and title passed to his descendants, the Dauphins de Viennois, and was in time adopted by other families connected with his own, the dauphin counts of Auvergne and Montpensier. The last Dauphin, Humbert de Vienne, having let his only child fall from a castle window while playing with it, left his country and title to Charles, son of King Jean of France; and thence the heir-apparent was called the Dauphin—both the other counts-dauphin becoming extinct before the end of the sixteenth century.

Dalphin appears at Cambrai before 1200; and Delphine de Glandèves, sharing the saintly honours of her husband, Count Elzéar de St. Sabran, became the patroness of the many young ladies in compliment to *la dauphine*. Delphine was a heroine of Madame de Staël, and is better known to English readers in one of Madame de Genlis' best stories in *Les Veillées du Château*.

It is startling to meet with 'Dolphin' as a daughter of the unfortunate Waltheof, Earl of Mercia; but unless her mother, Judith, imported the French Delphine, it is probable that it is a mistake for one of the many forms of the Frank, Adel, which was displacing its congener the native Æthel. Indeed, Dolfine, which is very common among German girls, now, is avowedly the contraction of Adolfine, their barbarous feminine for Adolf (noble wolf).

The Delphin classics, once in general use as school-books, were arranged in *usum Delphini* as Latin made easy, for the use of the Dauphin, son of Louis XIV., whom even Bossuet failed to make anything but a nonentity. Now-a-days they are fallen into disrepute even as the first step to the temple of Apollo.*

SECTION VI.—*Hele*.

The sun-god who drove his flaming chariot around the heavenly vault day by day, and whose eye beheld everything throughout the earth, was in Homer's time an entirely different personage from the 'far-darting Apollo,' with whom, thanks to the Romans, we confound him.

Ἥλιος (Helios) was his name, a word from the root *el*, (light), the same that has furnished the Teutonic adjective *hell* (bright or clear), and that is met again in the Keltic *heol* (the sun).

* Gladstone, *Homer*; Smith, *Dictionary*; Keightley, *Mythology*; Jameson, *Legendary Art*; Butler, *Saints*; Miss Millington, *Heraldry*.

It furnished a good many names direct, such as Heliodoros (sun's gift), as many Greeks were called before the sacrilegious Syrian whose overthrow in the temple forms the subject of perhaps the most dramatically composed of all Raffaele's works. Heliogabalus, or Elagabalus, that most frantic of all the Roman Emperors, was so surnamed from having been originally a priest of the sun-god; not, however, the true Greek Helios, but a Syro-Phœnician invention. Heliodoros was corrupted in Britain into Elidure or Elidi, whom Geoffrey of Monmouth represented as a model of fraternal love in his account of Artegal and Elidure. He places them in very early British times, and gives Artegal a genuine Keltic name; but that of Elidure was probably taken from some Romanized Briton.

This same root $\epsilon\lambda\epsilon$ (heat or light) is found again in the Greek name of the moon, $\Sigma\epsilon\lambda\eta\eta$, once a separate goddess from Artemis. One of the Cleopatras was called Selene; but it does not appear that this was used again as a name till in the last century, when Selina was adopted in England, probably by mistake, for the French Céline, and belonged to the Wesleyan Countess of Huntingdon.

From $\epsilon\lambda\eta$ again sprang the name most of all noted among Greek women, the fatal name of $\epsilon\lambda\epsilon\eta$, Helene, the feminine of Helenos (the light or bright), though Æschylus playing on the word made it $\epsilon\lambda\epsilon\upsilon\alpha\varsigma$ (the ship-destroying).

‘Wherefore else this fatal name,
That Helen and destruction are the same.’

A woman may be a proverb for any amount of evil or misfortune, but as long as she is also a proverb for beauty, her name will be copied, and Helena never died away in Greece, and latterly was copied by Roman ladies when they first became capable of a little variety.

At last it was borne by the lady who was the wife of Constantius Chlorus, the mother of Constantine, and the

restorer of the shrines at Jerusalem. St. Helena, holding the true cross, was thenceforth revered by East and West. Bithynia on the one hand, Britain on the other, laid claim to have been her birth-place, and though it is unfortunately most likely that the former country is right, and that she can hardly be the daughter of 'Old King Cole,' yet it is certain that the ancient Britons held her in high honour. Eglwys Ilan, the Church of Helen, still exists in Wales, and the insular Kelts have always made great use of her name. Ellin recurs in old Welsh pedigrees from the Empress's time. Elayne is really the old Cambrian form occurring in registers from early times, and thus explaining the gentle lady Elayne, the mother of Sir Galahad, whom Tennyson has lately identified with his own spinning Lady of Shalott. Helen, unfortunately generally pronounced Ellen, was used from the first in Scotland; Eileen or Aileen in Ireland. This must be reckoned as the queen of feminine names in its poetical associations, beginning with the fatal beauty of the *Iliad*, appearing again under the hands of the Greek dramatists, one of whom, Euripides, tried to redeem her character by placing her safely in Egypt, and giving Paris nothing but a cloud to bear away to Troy. Then, with light reflected from the saintly Empress, Helena comes forth again as the Lady Elayne of the Round Table, as Eileen O'Brin of Ireland, victim like the original Helen of a cruel abduction. She was carried away to Castle Knock by Roger Tyrrel, one of the fierce Anglo-Normans who first invaded Ireland, and put an end to her own life in his castle, thus becoming the theme of the pathetic laments of her countrymen. In Scotland again, 'Burd Helen' is renowned in ballad lore for her resolute constancy; fair Ellen Irwin for her piteous death upon the Braes of Kirtle, the theme of song to almost every poet who heard the tale; and above all, Ellen Douglas is dear to all the world as the fairest and freshest of all the creations of Scott.

Always a subject for abduction, poor Helena, in *Geoffrey of Monmouth*, as well as in popular Breton legend, the daughter of King Arthur's nephew, Hoel of Brittany, is seized by the dreadful giant, Ritho, and devoured at the top of Mount St. Michel, on the Armorican coast, where the hill of her supposed burial attests her story by its name of Tombélaine.

Scottish tradition and ballad, probably originating in Kymric Strathclyd, gives its Burd Helen a better lot,—she is only borne away to Elfland, and when

‘Child Rowland to the dark tower came,’

it was for the purpose of rescuing her. Burd, it may be here observed, is the Scottish feminine of the French preux, or prud’homme; the preux chevalier was brave and wise, the Burd of Scottish song was discreet.

Nor are these Keltic Ellens the only offspring of the name. Elena in Italy, it assumed the form of Aliénor among the Romanesque populations of Provence, who, though speaking a Latin tongue, greatly altered and disguised the words. Indeed there are some who derive this name from *ἔλεος* (pity), but there is much greater reason to suppose it another variety of Helena, not more changed than many other Provençal names. Aliénor in the land of troubadours received all the homage that the Languedoc could pay, and one Aliénor at least was entirely spoilt by it, namely, she who was called Eleonore by the French king who had the misfortune to marry her, and who became in time on English lips our grim Eleanor of the dagger and the bowl, the hateful Acquitainian grandmother, who bandies words with Constance of Brittany in *King John*. Her daughter, a person of far different nature, carried her name to Castille, where, the language being always disposed to cut off a commencing *e*, she was known as Leonor, and left hosts of namesakes. Her descendant, the daughter of San Fernando, brought the name back to England, and as our ‘good Queen Eleanor,’ did much to redeem its honour, which the levity of her mother-in-law, the Provençal Aliénor

of Henry III., had greatly prejudiced. Eleanor continued to be a royal name as long as the Plantagenets were on the throne, and thus was widely used among the nobility and afterwards by all ranks, when of course it lost its proper spelling and was turned into Ellinor and Elinor, still, however, owning its place in song and story. Perhaps it came to the lowest ebb when Dame Eleanor Davies constructed out of her name the prophetic anagram, 'Reveal, O Daniel,' so happily confuted by Archbishop Laud's showing that the words made quite as well, 'Never so mad a ladie.'

Meantime the Arragonese conquests in Italy had brought Leonora thither as a new name independent of Elena, and it took strong root there, still preserving its poetic fame in the person of the lovely Leonora d' Este, the object of Tasso's hopeless affection. To France again it came with the Galigai, the Maréchale d'Ancré, the author of the famous saying about the power of a strong mind over a weak one; and unpopular as she was, Léonore has ever since been recognised in French nomenclature. Lenore in Germany is again the ballad heroine of Bürger's fearful poem on the universal old tradition of the penalty of rebellious grief.

The Greek Church was constant to the memory of the Empress, mother of the founder of Constantinople, and Helena has always been frequent there. And when the royal widow Olga came from Muscovy to seek instruction and baptism, she was called Helena, which has thus become one of the popular Russian names. It is sometimes supposed to be a translation of Olga, but this is a mistake founded on the fact that this lady, and another royal saint, were called by both names. Olga is, in fact, the feminine of Oleg (the Russian form of Helgi), which the race of Rurik had derived from their Norse ancestor, and it thus means holy.

Sweden also has a Saint Helene, who made a pilgrimage to Rome, and was put to death on her return by her cruel relations in 1160. Her relics were preserved in Zealand, near Copenhagen, making Ellen a favourite name among

Danish damsels, and once again making a figure in ballad poetry. It is probably from her that the Germans have taken up the name, and latterly transmitted to the French, among whom it was not common before the time of the excellent Duchess of Orleans.*

Helena, which, to add to its poetical association, figures in two of Shakespeare's plays—once as a Greek maiden, once in France—has a perplexing double pronunciation in English, the central syllable being made long or short according to the tradition of the families where it is used. The Greek letter was certainly the short *e*, but it is believed that though the quantity of the syllable was short, the accent was upon it, and that the traditional sound of it survives in the name of the island which we learnt from the Portuguese, who first gave it.

Greek.	Latin.	English.	Scotch.
'Ελεση	Helena	Helena Helen Elaine Ellen Eleanor Elinor Nelly Leonora	Helen Ellen
'Ελενισκη			
'Ελεναυαι			
Irish.	German.	Italian.	Spanish.
Helena	Helène	Elena	Helena
Eileen	Eleonore	Eleonora	
Nelly	Lenore	Leonora	Leon

* Smith, *Dictionary*; Liddell and Scott; Keightley's *Mythology*; Gladstone's *Homer*; Potter, *Æschylus*, &c.; Le Beau's *Bas Empire*; Ree's *Welsh Saints*; Morte d'Arthur; Hayes' *Irish Ballads*; O'Donovan in *Publ. of Irish Society*; *La Fée des Grèves* (note); Weber's *Northern Romana*; Michaelis; Pott, &c.; Professor Munch; Campbell's *Tales of Western Highlands*.

Russian. Jelena	Polish. Helena Helenka	Slavonic. Jelena Jela Jelika Lenka Lencica	Servian. Jelena Jela Jelika
Lett. Lena	Esthonian Leno	Ung. Ilona	Albanian. Ljena Lenia

Coins called the money of St. Helena were worn round the neck to cure epilepsy. 'Moneta Sanctæ Helenæ,' is mentioned in the wardrobe accounts of Henry III., and all Byzantine coins bearing a cross were taken for this purpose, as is shown by almost all the specimens preserved to modern times being bored.

SECTION VII.—*Demeter.*

Among the elder deities in whom the primitive notion of homage to the Giver of all Good was lost and dispersed, was the beneficent mother Demeter (Δημητῆρ). Some derive the first syllable of this name from γῆ (the earth), others from the Cretan δηα (barley), making it either earth mother, or barley mother; but the idea of motherhood is always an essential part of this bounteous goddess, the materializing of the productive power of the earth, 'filling our hearts with food and gladness.'

One beautiful myth represented the daughter of Demeter as disappearing beneath the earth for half a year, and then re-appearing during the summer months; and this allegory of the seasons grew in time into the story of the abduction of Persephone in 'Dis's waggon,' to be the queen of the infernal regions; and the disconsolate Demeter was charged with all the wanderings of the Egyptian Isis, while she sought her

daughter. Eleusis was said to have been the place where Hermes restored Persephone to her, and it was the chief place of her worship, and of the mystical rites that were entirely celebrated by women, and known as the Eleusinian mysteries. Triptolemus, or thrice-plough, King of Eleusis, was probably a real personage, though whether the inventor of the plough, or the introducer of the worship of the goddess, is uncertain. The legend made Demeter attempt to make him immortal, when an infant, by placing him over the fire, but his mother discovering the operation, and thinking the effect would be just the contrary, disturbed it by her screams; and Demeter, by way of compensation, gave him a dragon chariot, and sent him through the earth with seeds of wheat.

No namesake of this hero appears except the renowned Triptolemus Yellowley, of Zetland fame; but Demeter had numerous votaries, especially among the Macedonians, who were the greatest name-spreaders among the Greeks, and used it in all the 'four horns,' of their divided empire. It occurs in the Acts, as the silversmith of Ephesus, who stirred up the tumult against St. Paul, and another Demetrius is commended by St. John; but the Latin Church has no saint so called; but the Greek had a Cretan monk of the fourteenth century, who was a great ecclesiastical author; and a Demetrios, who is reckoned as the second great saint of Thessalonika; and Demetrios is one of the most popular of names in all the Eastern Church, and the countries that have ever been influenced by it. Among whom must be reckoned the Venetian dominions which considered themselves to belong to the old Byzantine empire till they were able to stand alone. Dimitri has always been a great name in Russia, and is notable for having belonged to the last of the race of Rurik, and having been assumed by the only specimen of the Perkin Warbeck race, who ever gained even a temporary success. The Slavonian nations give it the contraction Mitar,

and the feminine Dimitra or Mitra. The modern Greek contraction is Demos.

In some parts of Greece, Demeter was worshipped primarily as the gloomy winterly earth, latterly as the humanized goddess clad in black, in mourning for her daughter, whence she was adored as *Μελαινα* (Melaina). Whether from this title of the goddess or simply a dark complexion, there arose the female name of Melania, which belonged to two Roman ladies, grandmother and granddaughter, who were among the many who were devoted to the monastic Saint Jerome, and derived an odour of sanctity from his record of their piety. Though not placed in the Roman calendar, they are considered as saints, and the French *Mélanie*, and old Cornish *Melony* are derived from them.

On the contrary, her summer epithet was *Χλοη* (Chloe), the blooming, as protectress of green fields, and Chloe seems to have been used by the Greeks, as a Corinthian woman so called is mentioned by St. Paul, and has furnished a few scriptural Chloes in England. In general, however, Chloe has been a property of pastoral poetry, and has thence descended to negroes and spaniels.*

SECTION VIII.—*Dionysos*.

The god of wine and revelry appears to have been adopted into Greek worship at a later period than the higher divinities, embodying loftier ideas. So wild and discordant are the legends respecting him, that it is probable that in the Bacchus, or Dionysos, whom the historical Greeks adored, several myths are united; the leading ones being, on the one hand, the naturalistic deity of the vine; on the other, some dimly remembered conqueror.

The centre of his worship was Thebes, which claimed to be

* Smith, *Dictionary*; Keightley's *Mythology*; Montalembert, *Monks of the West*; Michaelis.

the native place of his mother Semele. His festivals, with their wild license, consecrated intoxication, and savage fury, produced some of the worst evils of paganism : and yet it was out of them that the Athenian Tragedy sprang in all its glorious beauty and thoughtful feeling after the truth. How seldom when we now speak of a tragic event do we connect it with the he-goat (*τραγος*) who, for his vine-browsing propensities, was offered up to Bacchus before the choric songs and dances commenced.

Bacchus (*Βαχχος*) meant the noisy or riotous, and was not much used in combination ; though so persistent was the word that the Italian peasant still swears '*per Baccho*.' Dionysos has never been satisfactorily explained, though the most obvious conclusion is that it means the god of Nysa—a mountain where he was nursed by nymphs in a cave. Others make his mother Dione one of the original mythic ideas of a divine creature, the daughter of heaven and earth, and afterwards supposed to be the mother of Aphrodite.

Names given in honour of Dionysos were very common in Greece, and especially in the colony in Sicily, where Dion was also in use. Dionysios, the tyrant, seemed only to make the name more universally known, and most of the tales of tyranny clustered round him—such as the story of his ear, of the sword of Damocles, and the devotion of Damon and Pythias.

In the time of the Apostles, Dionysius was very frequent, and gave the name of the Areopagite mentioned by St. Paul, of several more early saints, and of a bishop who, in 272, was sent to convert the Gauls, and was martyred near Paris. The Abbey erected on the spot where he died was placed under the special protection of the Counts of Paris ; and when they dethroned the sons of Charlemagne and became kings of France, St. Denys, as they called their saint, became the patron of the country ; the banner of the convent, the Oriflamme, was unfurled in their national wars, and *Mont*

joie St. Denys was their war-cry. St. Denys of France was invoked, together with St. Michael, in knighting their young men; and St. Denys of France was received as one of the Seven Champions of Christendom.

The Sicilians, having a certain confusion in their minds between the champion and the tyrant of Syracuse, have taken San Dionigi for their patron; he is also in high favour in Portugal as Diniz, and in Spain as Dionis. Denis is a very frequent Irish name, as a substitute for Donogh; and, to judge by the number of the surnames, Dennis, Denison, and Tennyson or Tenison, it would seem to have been more common in England than at present. The Russians have Dionissij; the Bohemians, Diwis; the Slavonians, Tennis; the Hungarians, Dienes. The feminine is the French Denise; English, Donnet or Dennet, which seem to have been at one time very common in England.*

SECTION IX.—*Hermes.*

The origin is lost of the name of Hermes (*Ερμῆς*), the swift, eloquent, and cunning messenger of Zeus; but it is supposed to come from *ἔρα* (the earth), and was called *Hermas*, *Hermes*, or *Hermeias*. He was a favourite god all over Greece, and must have come in even before sculpture; for though god of skill, his elder statues were mere four-cornered posts surmounted by a head, and thence all such posts were called *Hermai* in Attica; witness the way-marks whose mutilation, or the accusation of it, cost Alcibiades so dear.

A long catalogue of Greeks might be given bearing names derived from him; and it was correctly that Shakespeare called his Athenian maiden *Hermia*, though his notions of Attica were oddly compounded of classic lore, native fairy mythology, and the titles of the Latin Crusaders who had for a time held the soil of ancient Greece.

* Liddell and Scott, Keightley, Michaelis, Smith.

Hermas is mentioned in the Epistle to the Romans, and is thought to be the same with the very early Christian author of the allegory of *The Shepherd*, but his name has not been followed.

Hermione was, in ancient legend, the wife of Cadmus, the founder of Thebes, and shared his metamorphosis into a serpent. Afterwards, another Hermione was the daughter of Helen and Menelaus, and, at first, wife of Neoptolemus, though afterwards, of Orestes, the heroine of a tragedy of Euripides, where she appears in the unpleasant light of the jealous persecutor of the enslaved Andromache.

We know her far better as our own heroine of the *Winter's Tale*, and again as the mysterious ancestress of Anne of Geierstein, in whom Scott reproduced the legend of the demon-mother of the fierce Angevin kings, or as the strange unsatisfactory inmate of good George Heriot's house, in *The Fortunes of Nigel*. Hermione is generally supposed to be the same as the Italian Erminia and the French Hermine; but these are both remains of the Herminian gens, and are therefore Latin.

Hermocrates, Hermagoras, Hermogenes, every compound of this god's name prevailed in Greece; but the only one that has passed on to Christianity is Hermolaos (people of Hermes), a name that gave a saint to the Greek Church, and is perpetuated in Russia as Ermolai.*

SECTION X.—*The Muses and Graces.*

Descending from the greater deities of Olympus, we must touch upon the Muses, though not many instances occur of the use of their names. *Μοῦσαι* (Mousai), their collective title, is supposed to come from *μαῖω* (mao), to invent; it furnished the term *μουσικός* (mousikos), for songs and poetry, whence the

* Keightley's *Mythology*; Cave's *Lives of the Fathers*; Smith, *Dictionary*; Potter's *Euripides*.

Latin *musa*, *musicus*, and all the forms in modern language in which we speak of music and its professors.

The original Museum, Μοῦσεον (Mouseion), at Athens, was the Temple of the Muses, or as later tradition said, the burial place of Musæus, an almost mythical poet reported to be the author of certain hymns sung at the Eleusinian mysteries. It was from this temple that libraries and collections of art acquired the name of museum, and from its tessellated pavement that in-laid work was called mouseion, in Greek; *opus musivum*, in Latin; and mosaic all the world over—a far more satisfactory derivation than that from Moses.

The Muses were also called Mneiai, or Remembrances, and said to be daughters of Mnemosyne (Memory), since heroic song is the child of recollection. The term pleasantly reminds us of the common origin of our own Teutonic Minna, with its double sense of memory and love, the parent of the minne-singer and minstrel, as were the muses of the musician.

It was not at first that these inspired nymphs were fixed at nine in number, or received the names by which they are known to us, but it was the general spread of the poetry of Hesiod that fixed them in the Greek mind under their ordinary designations. Poor ladies! they have had severe service. Few poets have ever made a fair start, especially in the epic line, without invoking them, some never getting further than a hopeless 'descend, my muse,' and resting when she appears, very properly, to have refused. Even the 'sacred muse' has been known to be invoked on scriptural subjects; and when Herodotus named his nine books after them, he entailed hard work upon the historic muse to the end of time.

Musidora (gift of the Muses) was one of the fashionable poetical soubriquets of the last century, and as such figures in Thomson's *Seasons*.

As to the individual names, though after a country ball, 'the votaries of Terpsichore' are as inevitable in newspaper

language as is the 'light fantastic toe,' they have scarcely any owners, except Polymnia (Πολύμνια), she of many hymns, whose modern representative, Polyhymnia, lies buried in a churchyard on Dartmoor, and startles us by her headstone. The West Indian negresses, sporting the titles of the ships of war, however, come out occasionally as Miss Calliope, Miss Euterpe, &c.

The only Muse who has left namesakes is hardly a fair specimen; for Urania (the heavenly), her epithet, as the presiding genius of astronomers, is itself formed from one of the pristine divinities of Greece, himself probably named from heaven itself, of which he was the personification. Οὐράνός (Ouranos), Uranus, is in Greek both the sky and the first father of all. The word is probably derived from the root *or*, which we find in ὄρος (a mountain), and ὀρνύμαι (to raise), just as our heaven comes from to heave.

Uranus and Ge, the heaven and the earth, from being called the parents of all things, gradually, as floating dreams hardened down into superstition, were turned into the first pair of that series of overthrown ancestors, who were supposed to have preceded the reigning dynasty of Greek divinities. They were the father and mother of Kronos (time), and of all the Titans; and Aphrodite was sometimes called Urania, and said to have been the child of Uranus.

This title of Urania, however, chiefly served to connect her with the Eastern Astarte or Ashtoreth, whose lamentations for Tammuz—originally a myth of summer and vegetation—were transplanted to Greece, and carried on in the streets of Athens; the titles of the deities being changed to Aphrodite and Adonis, the latter evidently the same as the Eastern Adonai (Lord). It was in this character of the Queen of Heaven that Aphrodite Urania gained possession of Ashtoreth's planet, which we call by her Latinism of Venus.

Such divinities as Uranus and Urania are ill-used by being ranked as relatives of the last of the Muses, but in very fact

we think the Uranius and Urania, who have transmitted their names to later times, most probably were called either from the muse or heaven itself, not from the forgotten original deities. Uranius was not uncommon among the later Greeks, especially in Christian times; a Gaulish author was so called, and it was left by the Romans as a legacy to the British. It makes its appearance among the Welsh as Urien, a somewhat common name at one time. 'Brave Urien sleeps upon his craggy bed;' but Camden, or some one else before him, thought proper to identify it with George, which has led to its decay and oblivion.

Urania was revived in the days of euphuistic taste, when Sir Philip Sidney called himself Sidrophel, and the object of his admiration, Urania; it became a favourite poetic title both in England and France, and in process of time, a family name.

Θάλεια (Thaleia), though both Muse of Comedy, and one of the Three Graces, and signifying bloom, has not obtained any namesakes, though both her sister Graces have.

These nymphs were the multiplied personifications of Χάρις (Charis), grace, beauty, or charity. The Greeks were not unanimous as to the names or numbers of the Charites; the Athenians and Spartans adored only two, and the three usually recognised were defined by Hesiod: Thalia (bloom), Ἀγλαΐα (brightness), and Εὐφροσύνη (mirth, cheerfulness, or festivity). Of these the last seems absolutely our own,—

‘Come thou goddess fair and free
In heaven yclept Euphrosyne,
And by men heart-easing mirth.’

However it has been almost exclusively by Greeks that the name has been borne; it was a great favourite among the Romaic Greeks, figuring again and again amongst the Porphyrogenitai, and to this present day it is common among the damsels of the Ionian Isles. I have seen it marked on a school-child's sampler in its own Greek letters, oddly contrasting with the associations of Grace and of Empress. In

common life it is called Φροσω (Phroso). In Russia it is Jepronissa.

The other Grace, Aglaia, comes to light in Christian legend, as the name of a rich and abandoned lady at Rome, who, hearing of the value that was set on the relics of saints, fancied them as a kind of roc's egg to complete the curiosities of her establishment, and sent Boniface, both her steward and her lover, to the East to procure some for her. He asked in jest whether if his bones came home to her, she would accept them as relics; and she replied in the same spirit, little dreaming that at Tarsus he would indeed become a Christian and a martyr, and his bones be truly sent back to Rome, where Aglaia received them, became a penitent, took the veil, and earned the saintly honours that have ever since been paid to her. It is unfortunate for the credibility of this story that the date assigned to it is between 209 and 305, a wide space indeed, but one in which relic worship had not begun, and even if it had, the bones of martyrs must have been only too plentiful much nearer home. However, the French have taken up the name of Aglaë, and make great use of it.

A few ancient Greeks had names compounded of Charis, such as Charinus, Charilaus, the nephew of Lycurgus; but it was reserved for Christianity to give the word its higher sense. Charis, through the Latin *caritas*, grew to be the Christian's Charity, the highest of the three Graces: Faith, Hope, Love, that had taken the place of Bloom, Mirth, and Brightness. And thus it was that after the Reformation, Charity, contracted into Cherry, became an English Christian name, perhaps in remembrance of the fair and goodly Charity of the House Beautiful, herself a reflex of the lovely and motherly Charissa, to whom Una conducted the Red Cross Knight. Chariton, Kharitoun, in Russian, is a name in the Greek Church, from a confession of Sirmium, who under Aurelius was flogged with ox-hides and impri-

soned, but was liberated on the Emperor's death, and made a pilgrimage to Jerusalem.

Perhaps this is the place, among these minor mythological personages, to mention that Zephyr (the West wind) has absolutely a whole family of name-children in France, where Zephirine has been greatly the fashion of late years.*

SECTION XI.—*Heroic Names.*

Not very many of the heroic names—glorious in poetry—have passed on; but we will select a few of those connected with the siege of Troy, and handed on upon that account. Mostly they were not easy of comprehension even to the Greeks themselves, and were not much copied among them, perhaps from a sense of reverence. It was only in the times of decay, and when the recollection of the fitness of things was lost, that men tried to cover their own littleness with the high-sounding names of their ancestors. Moreover, by that time, Greek associations were at a discount. Rome professed to descend from Troy, not from Greece; and, after her example, modern nations have tried to trace themselves back to the Trojan fugitives—the Britons to Brut, the French to Franco, &c.—and thus Trojan names have been more in vogue than Greek. People could read Virgil long before they touched Homer, and the mediæval tales were all in sympathy with the conquered, as is visible in the whole spirit in which Shakespeare deals with the two camps in his *Troilus and Cressida*. However, be it observed that the Trojan names are Greek in origin. The Trojans were of Pelasgic blood, as well as most of their opponents; but they were enervated by residence in Asia, while the superior race of Hellenes had renovated their Greek relatives; making just the difference that the Norman Conquest did to the English Saxon, in opposition to his Frisian brother.

One of these inexplicable names was borne by Ἀχλλεύς

* Smith, *Dictionary*; Keightley, *Mythology*; Montalembert.

(Achilleus), the prime glory of Homer and of the Trojan war. The late Greek traditions said that his first name had been Ligyron, or the whining, but that he was afterwards called Achilles, from A privative and χεῖλη (cheile), lip; because he was fed in his infancy on nothing but lions' hearts and bears' marrow. This legend, however, looks much as if the true meaning of the word had been forgotten, and this was a forgery to account for it. However this may be, modern France alone shows an Achille, unless, perhaps, the present kingdom of Greece. A martyr in Dauphiné was called Achilles; and an Achilla appears, as a lady early in the Visconti pedigree; and Linnæus named the yarrow or milfoil *Achillea*, for some reason best known to himself. It was, however, a convenient as well as graceful fancy of his to name the larger butterflies after the heroes of the *Iliad*; Priam thus appearing in the sober splendour of black velvet wings with purple eyes on them, and Hector as jet-black, be-dropped with blood-red.

Gallant Hector, who, perhaps, is the most endearing of all the Trojan heroes, from the perfection of his character in tenderness, devotion, and courage, and the beautiful poetry of his parting with his wife and son, bore a name that is an attribute of Zeus, ἑκρωπ (holding fast), i.e., defending, from ἔχω (hecho) to have or to hold—a word well-befitting the resolute main-stay of a falling cause. In many a pageant did Sir Hector of Troy figure among the Nine Worthies, during the middle ages, with words put into his mouth that have unfortunately made his name into a verb for blustering.

Italy, where the descent from the Trojans was early credited and not, perhaps, impossible, is the only country where his name has been genuinely imitated, under the form of Ettore. Among the champions of Italian courage at Barletta, history veritably records the name of Ettore Fieramosca, of whose story Azeglio has made a tale as tragical as the *Bride of Lammermuir*. The Hector of Norway is but an imitation of the old Norse Hagtar (hawk of Thor), and

the very frequent Hector of Scotland is the travestie of the Gaelic Eachan (a horseman). In like manner the Gaelic Aonghas (excellent valour), and the Welsh Einiawn (the just), are both translated into Æneas; indeed it is possible that the early Welsh Saint, Einiawn, may indeed have been an Æneas; for, in compliment to the supposed descent of the Julii from Æneas, this name was very common in the latter times of the empire: it appears in the book of Acts, and belonged to several writers. Latterly, in the beginning of the classical taste of Italy, the name of Enea Silvio was given to that Piccolomini who afterwards became a pope. This form is in honour of that son of Æneas and Lavinia who was said to have been born in a wood after his father's death. A son of the Earl of Hereford was called Æneas (temp. Ed. III.)

The pious Æneas owed his modern fame to Virgil. In the time of Homer, even his goddess-mother had not raised him into anything like the first rank of the heroes who fought before Troy. His name in the original is Αἰνείας (Aineias), and probably comes from αἰνέω (aineo), to praise.

The poem that no doubt suggested the *Æneid*, the Homeric story of the Greek wanderer, contains some of those elements that so wonderfully show the kindred of far distant nations, gathering together adventures that in the East befall Sindbad the sailor, and among the Gael, the cunning Connal. We are content to call this wonderful poem by something approaching to its Greek title, though we are pleased to term the hero by the Latin travestie of his name—Ulysses, the consequence, it is supposed, of some transcriber having mistaken between the letters Δ and Λ. The Romans, likewise, sometimes called him Ulixes; the Greek σσ and ξ being, by some, considered as the same letter. Ὀδυσσεύς (Odysseus), his true name, is traced to the root δνς (dys), hate, the Sanscrit *dvish*, and from the same source as the Latin *odio*. Strange adventures were woven by legend, even after the close of the *Odyssey*, not permitting the much enduring man to rest in peace even in his beloved Ithaca, but driving him off

again, beyond the Pillars of Hercules, to discover the Fortunate Isles and to found Olisipio, in which name, the source of Lisbon, the Romans believed they traced that of the hero of the *Odyssey*. Italians talked of Uliseo, and Fenelon taught the French to honour his favourite hero as *le fils du grand Ulysse*; but the only place where the name is now used is Ireland, probably as a classicalism for the Danish legacy of Ulick—Hugleik, or mind reward. The Irish Finnghuala (of white shoulders) was not content with the gentle native softening of her name into Fenella and Nuala, but must needs translate herself into Penelope; and it is to this that we owe the numerous Penelopes of England, down from the Irish Penelope Devereux, with whom is connected the one shade on Sidney's character, to the Pen and Penny so frequent in many families.

The faithful queen of Ithaca was probably named Πηνελοπη, or Πηνελοπεια, from her diligence over the loom, since πηνη (pēnē) is thread on the bobbin, πηνίζομαι is to wind it off; but a later legend declared that she had been exposed as an infant, and owed her life to being fed by a kind of duck called πηνελος (penelops), after which she was therefore called. This has since been made the scientific name of the turkey, and translators of Christian names have generally set Penelope down as a turkey-hen, in oblivion that this bird, the D'Inde of France, the *Welsch hahn* of Germany, always in its name attesting its foreign origin, came from America 3000 years after the queen of Ithaca wove and unwove beneath her midnight lamp.

Her son Telemachus (distant battle) had one notable namesake in the devoted hermit who for ever ended the savage fights of the amphitheatre; but though Télémaque was a triumph of genius and tender religious feeling, in spite of bad pseudo-classical taste, has not been again repeated.

Cassandra appears in Essex in 1560, and is still not forgotten in Hants families.*

* Smith's Dictionary; Gladstone On Homer; O'Donovan.

CHAPTER III.

NAMES FROM ANIMALS.

SECTION I.—*The Lion.*

MUCH of the spirit of the nation is to be traced in the animals whence their names are derived. The Jew, whose temper, except when thoroughly roused, was peaceful and gentle, had hardly any save the names of the gentler and more useful creatures: the ewe, the lamb, the bee, the fawn, &c. The Indo-European races, on the other hand, have the more brave and spirited animals, many of them running through the entire family of nations thus derived, and very possibly connected with that 'beast epic,' as Mr. Dasent calls it, which crops out everywhere; in the East, in apologues and fables; and towards the West, in '*mährchen*,' according to the expressive German term. It is just as if in the infancy of the world, there was the same living sympathy with the animal creation that we see in a young child, and that the creatures had at one time appeared to man to have an individual character, rank, and history of their own, explained by myths, in which these beings are the actors and speakers, and assumed a meaning divine, symbolic, didactic, or simply grotesque, according to the subsequent development of the peoples, by whom they were handed down.

The lion is one of these universal animals, testifying how long dim memories of the home in Asia must have clung to the distant wanderers. The 'Sing,' so often to be found in Indian names, is his Hindoo appellation; and though nowhere surviving in intermediate countries, Mr. Campbell de-

fects it in the Gaelic *seang*, an adjective expressing lithe activity; and, again, in a mysterious Cu Seang, who appears as a terrific monster, far more than a dog, in Highland legend.

The nations where the lion is indigenous have innumerable terms for him in his infancy, vigour, and rage; but all Europe has been content to borrow the term that the Greeks adopted for him, *Λεων*.

Leon, or Leo, was early a favourite name among the Greeks; and Herodotus thinks it was its import that caused the captive Leo to be the first victim of the Persians. It passed on in unceasing succession through Greeks of all ranks till it came to Byzantine emperors and Roman bishops. Two popes, to whom Rome owed the deepest debt of gratitude—to the one, for interceding with Attila; to the other, for turning away the wrath of the Saracens—were both called Leo, and it thus became a favourite on the papal throne, and was considered to allude to the Lion of the Tribe of Judah, which was sculptured on St. Peter's, in the time of the Medicæan Leo X. Leonine verses were so called from a monk of Marseilles, in the twelfth century. They are the mediæval Latin poetry, which, instead of owing their metre to the arrangement of long and short syllables, rhyme according to the genius of the Teuton languages. They had been invented long before the birth of him whose name they bear.

Leone, and Léon, and Léonie have continued in use in France and Italy. The word has been much compounded from the earlier Greek times, Leontius, Leontia, whence the modern French, Léonce. Leonidas, the glorious self-devoted Spartan whose name, after entire desuetude, has been revived in Greece and America, where Bishop Leonidas Polk has been a Southern general.

The Romanized Britons adopted the Lion name, which amongst them became Llew, the Lot of the romances of the

Round Table, which likewise invented the gallant Sir Lionel, from whom Edward III., in chivalrous mood, named his third son, the ancestor of the House of York; and an unfortunate young Dane, to whom the Dutch republic stood sponsor, received the name of Leo Belgicus. The Slavonic forms are Lev, Lav, and Lew, which, among the swarms of Jews in Poland, have become a good deal confounded with their hereditary Levi (joining).

Λεάνδρος (Leandros), Leander, as we call it, means lion-man. Besides the unfortunate swimming lover whose exploit Byron imitated and Turner painted, it belonged to a sainted bishop of Seville, who, in 590, effected the transition of the Spanish Visigoths from Arianism to orthodoxy. Very likely his name was only a classicalizing of one of the many Gothic names from *leut* (the people), which greatly confuse those from the lion; but, at any rate, he earned the right to send Leandro on for the benefit of Spain and Italy.

So much alike is the lion's title in all the European tongues, that it is almost vain to attempt to discern between the children of the Greek, the Latin, or the modern Leon; in fact, all *were* Greek; since it was only the Greeks, who, penetrating into Asia and Lybia, really knew the creature at first.

Leocadia, a Spanish maiden martyred by the Moors, had probably some connection with a lion in her name; but it cannot be traced in the corrupted state of the language. Léocadie has travelled into France as a name.

The Slavonians have Lavoislav (lion-glory), by which they translate the Teutonic Liutpold or Leopold (really people bold), but which is generally thought to mean a lion.

The solitary Teutonic lion word is Löwenhard (the stern lion, or lion strong), which belonged to a Frank noble, who was converted at the same time as his sovereign, Clovis, and became a hermit near Limoges. Many miracles were imputed to him, and St. Leonard became a peculiarly popular saint both in France and England. In the calendar pub-

lished at Worcester in 1240, it appears that his feast, the 6th of November, was one when no work but agriculture was allowed, and when people were commanded to hear mass. Charles VII. of France was a special votary of St. Leonard; and having invoked him before his wars with the English, at the final victory over them, presented the saint's relics at Noblac with a silver shrine representing the Bastille, and a little box, engraved with himself kneeling to the hermit. Some other relics of St. Leonard, kept by some Cistercian nuns, brought such a concourse of pilgrims by their miraculous reputation, that the good nuns found their devotions impeded, and very wisely sent the relics away. Leonard is thus a favourite name in France; and has some popularity in England, chiefly, it is said, in the north, and in the Isle of Wight. Lionardo is Italian, witness Lionardo da Vinci; and, according to Gil Blas, Leonarda is a Spanish feminine; Germany has in surnames Lenhardt, Lehnart, Leinhardt, Lowen; Italy invented the formidable Christian name, Brancalleone (*Brachium leonis*), or arm of a lion; and Bavaria has Lowenclo (lion-claw). Denmark, however, deals most in lion surnames, adopted from the armorial bearings of the families that own them; such as Lowenharz, Lowenhjelm, Lionhelm, Lowenstern (lion-star); and in Germany, names of places have given the territorial titles: Lowenberg (mountain), Loweneck (corner), Lowengard (house), Lowenthal (valley), Lowenstadt (city), Lowenfeld (field), Lowenstein (stone).*

English.	French.	German.	Swiss.	Italian.
Leonard	Léonard Leunairs Launart	Leonhard Lienhard Lienl	Liert Liertli Lienzel	Lionardo

* Dasent, *Northern Tales*; Campbell, *Western Highlands*; Pott, *Personen Namen*; Michaelis; Butler.

SECTION II.—*The Wolf.*

The wolf is as popular an animal as the lion himself, and the different forms of his name, though all from the same root, attest that he was not, like the lion, only heard of, not seen, but the terror of every herdsman, the model of every marauder.

Some of this popularity he must divide with his kinsman the fox, whose name, like himself, shows the same parentage as that of the fiercer wolf, whom he always outwits. The Sanscrit has *varkas*, where resemblance is traceable, both to the *λύκος* (*lykos*) and *α-λωπ-εξ* (*a-lōp-ex*), by which the Greeks designated the two beasts; to the Sabine *hirpus*, Latin *lupus* and *vulpes*; the *wolf* and *vos*, or *fuchs* of the Teuton, the whelp, by which he calls their young, all alike; the *vuk* of the Slavonian; the *bleiz* of the Breton.

The prowling Zeeb, the Midianitish forager of Israel, was appropriately called from the godden wolf, *i.e.* the jackall, answering to the Shaumanie Jassan, or prairie-wolf of the Iowa Indian of North America. It is a name only too appropriate to the fierce roving robber. But the wolves of the Indo-European world owe their names to universal traditions of terror; the deadly weir-wolf, a being sometimes wolf, sometimes man, has inspired horror in almost every country, and heathenism never fails to make deprecatory entreaties to the object of fear until it assumes a semi-divinity.

Lycaon (*Λυκαων*) was the person in whom these dreams of the *λυκανθρωπος* (*lycanthropos* or wolf-man) became fixed in the Greek mythology. He was said to have either sacrificed a child to Zeus, or to have offered the gods a banquet of human flesh, and was punished by transformation into a wolf.

Wolf-named Greeks were numerous. Lycurgus, the law-giver, being the most famous; but they were not followed

in Christian times, and as regards nomenclature are chiefly interesting because they illustrate the universality of the namesakes of this unattractive animal.*

SECTION III.—*The Horse.*

The horse is as great a favourite as the lion, and is prominent in many a myth from the Caspian to the Frozen Ocean. His name in Sanscrit *açva*, in Zendish *esp* or *asp*, comes forth in the Greek ἵππος or ἵκκος, showing its identity with the Latin *equus*, the Gaelic *each*, and it may be with the Teutonic *hengst*.

Among these various races it is the Persian, the Greek, and the Gael, who have chiefly used the term for this noble animal in their nomenclature; and we wonder not when we find the horses of the sun, the sacred creatures above all others in Persia, led forth in the van of the army; where legend at least spoke of the horse saluting the sun, and winning the throne for his master; and the theory of education was to ride, to draw the bow, to speak the truth.

And, in Greece, the horses of the sun were not indeed living and consecrated animals, but were supposed to be glorious white creatures called Ἴως (Eōs), Eastern, Αἶθων (Aithon), burning, Βρόντη (Bronte), thunder, and Ἀστραπή (Astrape), lightning, which drew the chariot of Helios from east to west, and then sank into a golden cup at night, whence they returned refreshed to renew their course. Poseidon, too, had his watery steeds; and when he contended with Athene, for the possession of Attica, he produced a horse as his gift, and she the olive. Mr. Keightley has remarked the frequent connection between horses and water that is to be

* Liddell and Scott; Pott.

found in the popular fairy-tales, especially those of Keltic origin.

The Persian feminine Damaspia is said exactly to answer to the Greek Hippodameia, the female of Hippodamus (horse-tamer), and this word is a most frequent element to Greek names, far too many in number to enumerate, except in the instances where the name has continued.

One would have imagined that ἵππος (a horse) and λυω (to destroy) must have suggested the name of Ἴππολότος (Hippolytus), the son of Theseus, who was destroyed by his own horse, terrified by a sea monster; but, on the other hand, he appears to have been named after his mother Ἴππολύτη (Hippolita), the beautiful queen of the Amazons, whom Shakespeare has shown us hunting in his wondrous Attic forest. However this may be, Hippolytus has many namesakes; among them an early Christian writer, and also a priest at Rome, who in the year 252 was condemned by the persecuting judge to die the death of him whose name he bore, and he was accordingly dragged to death by wild horses on the banks of the Tiber. The Christians buried him in a catacomb, which bears his name. Sant Ippolito became a parish church at Rome, and of course gave a title to one of the cardinals, and Ippolito and Ippolita have always been fashionable Italian names. He was also the patron of horsemen and horses, and the latter were solemnly blessed in his name. Near Royston, in Hertfordshire, are the remains of a subterranean chapel, dedicated to SS. Lawrence and Hippolytus, whose figures are carved on the chalk. In the neighbouring church, horses were led up for benediction on the feast day, the 13th of August; and the memory of the saint still lingers in the corrupted name of the hamlet of Ippolits, although the country people call the representation in the cave the conversion of St. Paul. Xanthippe's name is feminine of Xanthippus (a yellow horse!) What a pity it was not a grey one!

The Persian Aspamitras (horse-lover) exactly corresponds to the Greek Φίλιππος (loving horses), which belonged to the kings of Macedon while yet obscure, and at length to that sagacious prince who prepared the future glories of his son by disciplining his army, and crushing Greece in spite of those indignant orations of Demosthenes, which have made Philippics the generic term for vehement individual censure.

Macedon, by colonizing the East, spread Philippos over it, and thus it came to the apostle of Bethsaida, and likewise to one of the deacons, who were all chosen for their 'Grecian' connections.

The apostle was martyred at Hierapolis; nevertheless an arm of his, according to the Bollandists, was brought to Florence from Constantinople, in 1205, and made Filippo, Filippa, Lippo, Pippo, Pippa, great favourites in Northern Italy. Students of early art cannot forget the painter Fra Filippo Lippi, nor lovers of poetry that pretty scene of Browning's, called 'Pippa passes,' where the morning song of the passing maiden dispels the shadows in each house where the inmates hear her.

Probably some other translation of relics gave St. Philip the patronage of Flanders and Brabant, but his namesakes among the sovereigns of that country came by another course. Greece and her dependent churches always used the name of Philip, or Feelepp, as they call it in Russia; and it was the eldest son of the Muscovite Anne, Queen of Henri I., who was the first Philippe to wear the crown of France. He transmitted his name to five more kings, and to princes innumerable, of whom one became Duke of Burgundy, the duchy that gradually absorbed the Low Countries; and but for the cunning of Louis XI., and the soullessness of Charles the Bold, would have become a dangerous principality. The half Flemish, half Austrian Philippe married Juana la Loca of Castille and Aragon, and in imitation of

him was baptized that persecuting grandson who began the roll of Felipe in Spain, and after whom was christened our own Philip Sidney, in the gratitude of Lady Sidney to the king consort for interceding for the life of her father, the Duke of Northumberland. From him, too, the Philippine Isles take their name.

Philip, in both genders, was, however, already common in England. Queen Philippe, as she called herself, our admirable Hainaulter, was the god-daughter of Philippe de Valois, her husband's rival; and many a young noble and maiden bore her honoured name, which one female descendant carried to Portugal, and another to Sweden, where both alike worthily sustained the honour of Plantagenet; but both were not equally happy: the one had a most pious and gallant husband, and a whole constellation of glorious sons; the other, was the wife of a half-mad savage, and died a lingering death from an injury inflicted by him.

The name of Philippe is particularly common in the Isle of Jersey, so that it has become a joke with sailors to torment the inhabitants by calling them Philip as they would term an Irishman Paddy. Nor must we leave the name without noting Skelton's sparrow, that

‘ When I said Phip, Phip,
Upon my finger he would skip.

A very far remove from Philip of Macedon. Philippo is additionally popular in Italy at present from the favourite modern Saint Filippo Neri.*

English.	Scotch.	French.	German.	Italian.
Philip	Phillipp	Philippe	Philipp	Filippo
Phil		Philipot	Lipp	Pippo
Phip			Lipperl	Lippo

* Rawlinson's *Herodotus*; Keightley's *Mythology*; Butler; Michaelis.

Portuguese. Felippe Felipinho	Spanish. Felipe	Russian. Feeleep	Lett. Wilips Lipsts	Hungarian. Fülip
FEMININE.				
English. Philippa	French. Philippine Flipote	Portuguese. Felipa	Dutch. Pi.ee	Italian. Filippa Pippa

SECTION IV.—*The Goat.*

The goat stands out prominently in northern mythology, though there scarcely, if at all, used in nomenclature. In Greek mythology, he appears, though not distinctly, and the names derived from him are manifold.

His own appellation αἴς, gen. αἴγος (aix, aigos) is said to come from αἰσσω (to dart), and is, therefore, individually Greek. Ἀίγη (Aige) Ægæ, the she-goat who suckled Zeus, is the constellation now called *Capella*; and the αἴγυς (aigis) ægis of Zeus, which he gave to Athene, and which bore the Gorgon's head, was probably originally a goat-skin, unless it were named from the verb, on account of its terror-darting properties. I suspect it was the goat, and, perhaps, like the star, a remnant of the notion more developed in the goat-drawn car of Odin.

Some notion of horror, too, was mixed up with the goat. Pan, the universal god of nature, was partly goat in the combination of the symbols of all creation; the satyrs who danced in honour of Bacchus came from rustics in goat skins to beings half-goat, half-man, and were thought to fill the forests, and be ready to fall upon and destroy the unwary traveller. Perhaps these were dim memories of the terrible apes left behind in the Asiatic forests, though now confined to Java and Sumatra, as well as the African interior; the

goat characteristics being added after tradition had dropped the true shape of the creature. The Slavonian Leschie and Keltic Phooka have the same goat-like marks of horror, and it is to these notions that the devils of the middle ages owe their cloven foot; also, that it was frequently as a great black he-goat that witches described the appearance of Satan in their confessions in the persecutions that were carried on later than one likes to recollect.

The goat-named Greek best known to us is *Ægæus*, the father of Theseus, whose name Shakespeare borrowed for *Hermia's* father.

The goat was the standard of Macedon (the rough goat was the King of Grecia), as Daniel had announced while Greece was yet in her infancy, and Macedon in barbarism, not even owned as of the Hellenic confederacy. The unfortunate posthumous son of Alexander was therefore called *Aigos*, or *Ægos*, in addition to his father's name.

Aigidios (*Argydios*), *Ægidius*, is formed rather from the *ægis* than the goat. It has a perplexing history. In 475, there was an *Ægidius*, a Roman commander in Gaul, who was for a time an independent sovereign, ruling over both Romans and Franks. About two centuries later, an Athenian, as it is said, by name *Ægidius*, having worked a miraculous cure by laying his cloak over the sick man, fled to France to avoid the veneration of the people, and dwelt on the banks of the Rhone, living on the milk of a hind. The creature was chased by the king of France, and, flying wounded to her master, discovered him to the hunters. Thenceforth he has been revered as St. Giles, and considered as the patron of numbers thus called. Now, is Giles a contraction of *Ægidius*, or is it the corruption of the Latin *Julius*; or, again, is it the Keltic *Giolla*, a servant, or the Tentonic *Gila*, a pledge? Every one of these sounds more like it than the Greek word, and it does seem probable that the Athenian, if Athenian he were, was seized upon as patron by aliens to

his name, and then cut down to suit them. However, Ægidius continued to be treated as the Latin for Giles; Egidio became an Italian name; and as St. Giles was patron of Edinburgh, Egidia was used by Scottish ladies; one of the sisters of King Robert II. was so called, and even now it is not quite extinct.*

SECTION V.—*The Bee.*

The word *μελα* (soothing things) gave the verb *μελισσω*, or *μελισσω* (*melisso*), to soothe or sweeten, whence the name of honey, and of the honey-bee. Melissa was sometimes said to have been the name of the nymph who first taught the use of honey, and bees, perhaps from their clustering round their queen, became the symbol of nymphs. Thence Melissa grew to be the title of a priestess as well as a lady's name in classic times, and furnishing the masculine derivations *Melissus* and *Melito*; indeed the second Anglo-Saxon, or rather Roman, Archbishop of Canterbury was St. *Melitus*.

Melissa was invented by the Italian poets as the beneficent fairy who protected Bradamante, and directed Ruggero to escape from Atlante, and afterwards from Alcina, upon the hippogriff. Thus she entered the domain of romance, and became confounded with the Melusine and Melisende, who had risen out of the Teutonic Amalaswinth; and Melissa and Melite were adopted into French nomenclature, and passed first into English literature as a poetical title, possibly for some Melicent, and finally became a recognised name.

Akin to Melissa is *Γλυκερα* (*Glykera*), the sweet; was not a feminine in good repute in ancient Athens, but it has since belonged to a saint of the Greek Churches, namely, the daughter of Macarius, thrice consul, who in the time of Antoninus, suffered torments for a long time at Trajanopolis;

* Keightley's *Fairy Mythology*; Croker's *Fairy Legends*; Tooke's *History of Russia*; Butler.

and Gloukera is prevalent in Russia; and Glykera, or Glycère, in France.*

SECTION VI.—*Names from Flowers.*

It was not common in Greece to name persons from flowers, but two names in occasional use are connected with legends of transformation, though in each case it is evident that the name belonged originally to the flower, and then was transferred to the man. How easily a nation of strong feeling can connect the most ordinary appearances of vegetation with some event of strong interest has been recently shown in two instances of modern times. The Scottish peasantry call the large noxious *Senecio*, or rag-weed, stinking William, and say it marks the traces of the 'butcher,' William of Cumberland; and the crimson anemones, which for ages immemorial have adorned the Campagna di Roma, are now attributed by the Romans to the blood of the patriots of 1848. Had Shakespeare been an unknown minstrel of an unprinting age, the purple stain of the little 'western flower' would assuredly have continued to be charged upon 'love's wound.'

Thus the *Narcissus*, named undoubtedly from *νάρκαω*, (*narkao*), to put to sleep, has become the object of a graceful legend of the cold-hearted youth, for whose sake the nymph Echo pined away into a mere voice, and in retribution was made to see his own beauty in the water and waste from hopeless love for his own image, until his corpse became the drooping golden blossom, that loves to hang above still pools of water, like the 'dancing daffodils' of Wordsworth.

Narcissus seems to have been a name among the Greek slaves of the Romans, for we twice find it belonging to freedmen of the Emperor's. St. *Narcissus* was Bishop of Jerusalem in 195, and presided at the council that fixed the great festival of the Resurrection on a Sunday instead of on the

* Liddell and Scott; Professor Munch; Junius.

day fixed by the full moon like the Jews. He was said to have changed water into oil for the supply of the illumination on Easter night, and his name has not been entirely discontinued. The Russians call it Narkiss; the Romans, Narcisso; and it has even been found belonging to an English peasant—or was he called like the children of Crabbe's gardener in the *Parish Register* :

‘ And *Lonicera* was the infant's name ! ’

Hyacinthus (*Υακινθος*) was a beautiful Spartan youth, who, being accidentally killed by Apollo in a game with the discus, was caused by the sorrowing divinity to propagate from his blood a flower bearing on its petals either his initial Y or the αἰ (alas), the cry of lamentation. As to what might be this blossom doctors disagree. Some think it was the dark blue iris nearly black, since black hair is poetically called by the Greeks hyacinthine locks, and certainly the brown streaks on the throat of the flower might, by a stretch of fancy, be converted into letters; but it is likely that the Greeks included in it the entire race now called *Liliacæ*, since their hyacinthine was sometimes red, purple, sky-blue, white, or ferruginous. Tradition has restricted the hyacinth to the Greek *ὑακινθος*, and our own wild blue-bell is emphatically called *Hyacinthus non scriptus*, because modern eyes have failed to trace upon leaf or petal the impress of Apollo's woe. The precious stone called the jacinth seems to have been dark blue. A yearly feast was held at Sparta in honour of *Hyacinthus*, and his name was perpetuated till Christian times, when a martyr bore it at Rome, and thus brought it into favour in Italy as *Giacinto*; also a Polish Dominican in the thirteenth century, commemorated as the Apostle of the North, because he preached Christianity in great part of Russia and Tartary, penetrating to the borders of Thibet; but curiously enough it is in Ireland alone that *Hyacinth* has ever flourished as a man's name, probably as a supposed equivalent to some native Erse name. There it is very common

among the peasantry, and is in common use Sinty, while in France, Italy, and Spain, apparently without a saintly example of their own sex, Jacinthe, Giacinta, and Jacinta are always feminine, and rather popular peasant names.

In this class, too, must be reckoned Daphne (the bay-tree), or as some think, the Alexandrian laurel—the wreath worn by victors, in song or in the battle-field, in honour of Apollo. Fable declared that this favourite tree was produced by the metamorphosis of the nymph Daphne when pursued by the god, and it was thought to have such sanctity about it as to protect all beneath its shade from lightning. Daphne has not subsequently been used as a name except for dogs; but Daphnis, a shepherd of Sicily, who is said to have first invented bucolic poetry, has been imitated in name by the whole herd of pastoral writers, with whom Daphnis and Chloe are as inevitable as white lambs and purling streams.

Ῥόδος (Rhodos), the rose, is a word connected in its source with the origin of the Teuton *roth*, Keltic *ruaah*, and Latin *rufus*. Roses are the same in almost every tongue, and they almost always suggest female names; and thus the Greeks had different varieties—Rhodopis (rosy-cheeked), Rhodeia, and others, of which the most interesting to us is Rhoda, ‘the household maid, of her own joy afraid,’ who ‘opened not the gate for gladness’ when she knew the voice of St. Peter as he stood without the door after his release from prison and death. Her name, as a Scripture one, has had some use in England, though, in general, the Roses of each country have grown upon their own national grafts from the one great stock.

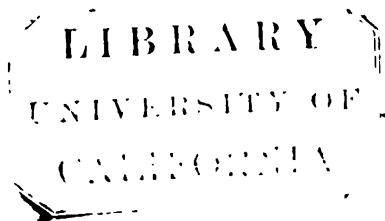
Φύλλis (Phyllis), a green leaf or bough, had another story of transformation. She was a Thalian damsel who hung herself because her lover did not keep his promise of returning to marry her, and was accordingly changed into an almond tree. Phyllis was the name of Domitian’s nurse, and in process of time found her way among the *dramatis personæ* of

Arcadian poetry, and was thence honoured by Milton in his noonday picture of the repast :

‘Of herbs and other country messes
Which the neat-handed Phyllis dresses.’

Either in honour of the ‘neat-handed,’ or of the songs in which she figures, Phyllis arrived at being somewhat popular as a name in England. In one case, however, she was only used at first as a contraction for the formidable Philadelphia, and, in process of time, was herself given as a baptismal name ; a happy change.*

* Liddell and Scott ; Butler, *Life* ; Keightley, *Mythology* ; London, *Aboretum*.



CHAPTER IV.

HISTORICAL GREEK NAMES CONSISTING OF EPITHETS.

SECTION I.—*Agathos*.

AFTER passing from the fascinating but confused tales and songs that group around the ship *Argo*, the doomed family of *Ædipus*, and the siege of *Troy*, the Greeks are well-nigh lost for a time, but emerge again in the full and distinct brilliancy of the narratives of *Herodotus* and his followers, who have rendered their small aggregate of fragmentary states and their gallant resistance to Asiatic invasion the great nucleus of interest in the ancient world.

In the days of these wise and brave men, the nomenclature was, for the most part, expressive and appropriate, consisting of compounds of words of good augury from the spoken language, and, usually, as has been before shown, with a sort of recurring resemblance, from generation to generation, so as to make the enumeration of a pedigree significant and harmonious.

Of these was *αγαθος* (the good), precisely the same word as our own *good* and the German *guth*, only with the commencing *a* and Greek termination.

Classical times showed many an *Agathon* (*Αγαθων*), and *Agathias* (*Αγαθιας*), and numerous compounds, such as *Agathocles*, *Αγαθοκλης* (good fame), to be repeated in the Teutonic *Gudred*, and other varieties; but the abiding use of the word as an European name was owing to a Sicilian girl, called *Agatha*, who in the Decian persecution was tor-

tured to death at Rome. Sicily considered her as one of its guardian saints, and that island, being first part of the Greek Empire, then, after a brief interval of Saracenic possession, held by the Normans, next, after the extinction of their line by the house of Hohenstaufen, afterwards by the French, the Arragonese, and, lastly, by the Spanish Bourbons, was likely to spread the knowledge of its patrons far and wide. Thus, the festival day of this martyred virgin is observed by both the Eastern and Western Churches, and her name is found in all the nations that ever possessed her native island. Greece has transmitted it to Russia, where the *th* not being pronounceable, it is called Agafia; and the masculine, which is there used, Agafon; and the Slavonian nations derive it from the same quarter in their differing forms. The Normans adopted it and sent it home to their sisters in Neustria, where it was borne by that daughter of William the Conqueror who was betrothed to the unfortunate Earl Edwin, and afterwards died on her way to a state marriage in Castille. In her probably met the Teutonic Gytha and the Greek Agatha, identical in meaning and root, and almost in sound, though they had travelled to her birth-place in Rouen by two such different routes from their Eastern starting place; the one through the brave worshippers of Odin, from the crags of Norway in the ships of the Viking, the other through the poetic Greek, in the galleys that brought the colonist to enervating Catania; then, when hallowed through faith, blood and fire, coming northward as a Christian version of the Norse Gytha. St. Agatha was a favourite saint in England; her symbol, the shears, with which she was mutilated, are carved in the old wooden calendars, and our Prayer Book retains her as a 'black letter' saint. Agatha was once much more common as a name than at present in England, and seems still to prevail more in the northern than the southern counties. Haggy,

or Agatha, is the maid-servant's name in Southey's *Doctor*, attesting its prevalence in that class before hereditary or peculiar names were discarded as at present.

France did not fail to take up Agatha. Spain had her Agatha like that of the Italians, both alike omitting the aspirate that they cannot pronounce. Portugal makes it Agneda; and the only other change worth noting is that the Letts cut it short into Apka.

It is very curious that the comparatives and superlatives of the word *good* should always be irregular, or rather that instead of the gradually augmenting scale built up by additions of perished words to the adjective itself, they should be fragments of different scales.

Thus the comparison of *αγαθος* is *ἀμεινων* (ameinōn), better, from a disused word, probably surviving in the Latin *anæmos* (pleasant), and *αριστος* (aristos), best, the positive of which is discernible in the root that formed Ares.

Aristos was a favourite commencement with the Greeks. *Αριστειδης* (Aristides), most just of men, was thus called the son of the best. He has reappeared in his proper form in modern Greece; as Aristide in republican France; as Aristides in America.

Aristobulus (*Αριστοβουλος*), best counsel, came originally from an epithet of Artemis, to whom Themistocles built a temple at Athens, as Aristoboulè, the best adviser. It was very common in the various branches of the Macedonian empire, and was thus adopted in the Asmonean family, from whom it came to the Herodian race, and thence spread among the Jews. In the Epistle to the Romans, St. Paul sends his greetings to the household of Aristobulus; and Welsh ecclesiastical antiquaries endeavour to prove that Arwystli, whom the Triads say was brought by Bran the Blessed to preach the Gospel in Britain, was the same with this person.

Aristarchus (best judge) is also a scriptural name, and besides these we have Aristocles (best fame), Aristippos (best

horse), Aristagoras (best assembly), and all the other usual compounds among the Greeks.

Perhaps this is the fittest place to mention that *Αρεθούσα* (Arethusa) is in use among the modern Greeks, and interpreted by them to mean the virtuous, as coming from this source. This, according to the ancient legend of the fountain of Arethusa, in the island of Ortygia, does not seem probable. That tale was evidently intended to account poetically for the supposed fact that substances thrown into the river Alpheius, in the Peloponnesus, would come to light again in the fountain of Arethusa. Judging by the analogy of the names of other springs and rivers, it would be most likely that Arethusa was some local title originally given by the inhabitants to the spring, and adapted by the Greek settlers to their own tongue. Aretino has been used in Italy.*

SECTION II.—*Alke*.

The words from *αλη* (bodily strength) have not turned into Christian names, in spite of the beautiful legend of Alcestis, who gave herself to the realms of death to save her husband's life, and on whom Euripides wrote the choric song so beautifully rendered by the late Professor Anstice.

‘ Oh ! she was dear,
While she lingered here,
She is dear now she rests below ;
And thou mayest boast,
That the bride thou hast lost,
Was the noblest earth can show.

‘ We will not look on her burial sod
As the cell of sepulchral sleep,
It shall be as the shrine of a radiant god,
And the pilgrim shall visit that blest abode,
To worship, and not to weep.

* Smith ; Jameson ; Rees, *Welsh Saints*.

And as he turns his steps aside,
 Thus shall he breathe his vow—
 'Here sleeps a self-devoted bride;
 'Of old, to save her lord she died;
 'She is a spirit now.
 'Hail, bright and blest one, grant to me
 'The smiles of glad prosperity!
 So shall he own her name divine,
 So bend him at Alcestis' shrine.'

Chaucer chose this 'self-devoted bride,' as the prime glory of the garland of good women, with whom he vindicated the fame of the sex whom he had been accused of holding too cheaply; but still Alcestis had no namesake save in French romance, whence came the name of the ship *Alceste*, whose wreck, and the discipline of her crew, form one of the grand tales of British faithfulness.

The deliverer of Alcestis, Hercules, was probably at first called *Αλκιδης* (*Alkides*) as an epithet, the son of strength, but this was afterwards considered as a patronymic from his grandfather *Alcæus*.

The only one of this class of names that has been revived, is that of the wayward pupil of Socrates, *Alkibiades*. *Αλκιβιαδης* is a sort of reduplication of epithets of strength, and would mean the strong compeller. After having long slept in the early grave of that spoilt and ill-used child of Athens, it has come forth again as a favourite name among the revived Greeks, who, if names could effect it, are certainly recalling the days of ancient glory.

SECTION III.—*Alexander, &c.*

Conquering Macedon was the portion of Greece, if Greece it could be called, that spread its names most widely and permanently; and as was but right, no name was more universally diffused than that of the great victor, he who in

history is as prominent as Achilles in poetry. *Ἀλεξανδρος* (Alexandros), from *αλεξω* (alexo), to help, and *ανδρες* (andres), men, was said to have been the title given to Paris by the shepherds among whom he grew up, from his courage in repelling robbers from the flocks. It was afterwards a regular family name among the kings of Macedon, he who gave it fame being the third who bore it. So much revered as feared was this mighty conqueror, that his name still lives in proverb and song throughout the East. The Persians absolutely adopted him into their own line, and invented a romance by which 'Secunder' was made the son of a native monarch. Among the eastern nations, Iskander became such a by-word for prowess, that even in the sixteenth century the Turks would find no greater title of fear for their foe, the gallant Albanian, Georgios Kastriotes, than Skander Beg, or Lord Alexander; and still more recently, Sir Herbert Edwardes was told in the Punjaub, the utmost limit of the Macedonian advance, that the Indus was an Alexander, because it changed the boundary of the petty states by altering its own course.

In 1070, Simon Seth produced a life of Alexander of Macedon, in Greek, purporting to be a history by Kallisthenes, the protovestiary of the palace of Constantinople, which had long been lost, but, in reality, a translation from the Persian. It was done into Greek, and thence into Latin, and filled Europe with stories of the prodigious achievements of the victor who soared into the air on griffin-back, dived into the sea in a glass-bell, and had a horn whose blast could be heard sixty miles off! A French poem, called *Le Roman d'Alexandre*, written in the twelfth century, gave the title of Alexandrine to the metre of twelve syllables in which it was written, and was, about 1312, imitated by Adam Davie in his *Life of Alysander*. *Quintus Curtius* was also much read by those whose taste tended to reality rather than the marvellous; and the exploits of the conqueror were a favourite

decoration. Even as early as the time of Henry I., the queen's chamber at Nottingham was painted with his history. He figured in the romance of *Perceforest*; and in the fourteenth century, Chaucer says,

‘ Alisaundre’s storie is commune,
That everie wight that hath discrecion
Hath herde somewhat or at his fortune.’

His griffins and amazons figure with great effect in the beautifully illuminated book in the British Museum, presented by stout old Talbot to Queen Margaret of Anjou.

Of the fifteen cities founded by Alexander, and called by his name, no less than six retain it; Alexandria, Alexandretta, Scandaria, Candahar, Iskenderoon, and Samerkand. Alessandria, in Italy, owes its appellation to the pope, in honour of whom the Lombard league called the city that they erected as a bulwark against the Ghibellines. Not only did the great conqueror possess many namesakes,—as indeed, there is a story that all the children born the year of his conquest of India were called after him,—but Alexandros was already frequent in Greece; and among the kingdoms formed out of the fragments of his empire, it recurred so as to become usual all over the Græcised East. Even the Maccabean Jews used it, and it was common in Judea, as well as elsewhere, in the time of the Gospels, so that a large proportion of saints and martyrs bore it and handed it on, especially in Greece and Italy. A pope, martyred in the second century, rendered it a papal assumed name; and the Italians used it frequently as Alessandro, shortened into Sandro. Nowhere, however, is it so thoroughly national as in Scotland, imported thither, apparently with other Greek names, by Margaret Atheling, who learnt them in the Hungarian court where she was born and brought up. Her third son was the first of the three Scottish Alexanders, under whom the coun-

try spent her most prosperous days. The death of the last was a signal for the long death-feud between the northern and southern kingdoms, and all the consequent miseries.

‘When Alysandre our king was deade,
That Scotland led in love and lee,
Awa was sonse of ale and bred,
Of wine and wax, of game and glee.’

No wonder his namesakes were numerous. In the Highlands they came to be Alaster, and formed the surname Mac-Alister; in the south, the contractions were Alick, Saunders, or Sandy, whence the very common surnames Saunders and Sanderson.

The feminines Alexandrina and Alexandra are chiefly German and Russian, though now and then occurring in France.

The first half of this name, *Αλεξιος* (Alexios), a defender, was in use in ancient Greece, where it belonged to a noted sculptor. Its saintly honours did not begin till the fifth century, when a young Roman noble, called Allexius or Alexis, is said to have been so much bent on a monastic life, that being compelled by his parents to marry, he fled away on his wedding day, and lived seventeen years in a convent in Syria; but, finding his reputation for sanctity too much for his humility, he came home in guise of a poor pilgrim, and spent another seventeen years as a beggar maintained on the scraps of his father's kitchen, and constantly mocked and misused by the servants, until in his dying moments, he made himself known to his parents. The story is found in a metrical poem of the ninth century, and in the *Gesta Romanorum*; his church, called St. Alessio at Rome, gives a title to a cardinal; and his day, July 17th, is observed by the Greeks as well as the Romans; and yet so strange is his history that it almost seems as if it might have been one of those instances in which an allegory acquired the name of a real saint, and attached itself to him as a legend. Alessio

has in consequence always been an Italian name, and with the family of the Komnenoi, Alexios came into use among the Byzantine Greeks, with whom it was very frequent. Alexia is often found as a lady's name in old records and accounts of the middle ages; but it is apparently intended merely as the Latin equivalent for Alice, which we shall show by-and-by to have an entirely different origin.

The surnames in England and Scotland are numerous.*

English. Alexander Alex	Scotch. Alexander Alick Sanders Sandy Sawny Elshender Elshie Alaster	French. Alexandre	Italian. Alessandro Sandro	Spanish. Alejandro
Russian. Aleksander Ssachka Ssachinka	Polish. Aleksander Leszek	Slavonic. Aleksander Skender	Ung. Sandor	
English. Alexis	Italian. Alessio	Portuguese. Aleixo	Spanish. Alejo	French. Alexis Alexe
Russian. Alexei Alescha	Slavonic. Ales Leks	Servian. Aleksa	Lusatian. Alex Halex Holex	Hungarian. Elek

* Thirlwall, *Greece*; Le Beau, *Bas Empire*; Warton, *English Poetry* (int); Butler; Pott; Michaelis.

SECTION IV.—*Anēr, Andros.*

Passing quickly over the words from *αναξ* (*Anax*), a king, which though common enough in ancient Greece, have no modern progeny, we come to those derived from *ανηρ*, gen. *ανδρος* (*anēr, andros*), a man, which are less infrequent. The word itself has connections in the Sanscrit *nara*, and Zend *ner*; but its compounds all are from its oblique cases.

The most interesting of these to us is one formed by the corrupt Greek dialects used in Syria, namely that which fell to *Ανδρεας* (*Andreas*), the Galilean fisherman, whom the Church Universal reveres as one of the foremost in the Glorious Company of the Apostles. The saint was martyred at Patras in Achaia, whence some of his relics were carried in the fourth century to Scotland, and were thus the occasion of St. Andrew's becoming the primatial see. Shortly after, the vision of Hungus, King of the Picts, of St. Andrew's Cross, promising him victory, rendered the white saltire the national ensign, and St. Andrew not only the patron saint, but in due time the knightly champion of Scotland, and made Andrew one of the most universal of names, and the patronymic Anderson very common. The other relics went first to Constantinople, and after the taking of that city, were dispersed through Europe. Philip the Good, of Burgundy, obtained some of them, and made him the patron of the order of the Golden Fleece, and Andreas became a frequent Flemish and Dutch name. It has a feminine in the countries where it is most popular, and its variations are as follows :—

English.	Scotch.	Dutch.	Danish.
Andrew	Andrew	Andreas	Anders .
Andy	Dandie	Andries	
		Dries	

French.	German.	Italian.	Spanish.
André Andrien	Andreas	Andrea	Andres
Russian.	Slavonic.	Polish.	Bohemian.
Andrej	Andrej Andias Necek Andrejeek	Andrezej Jedrzej	Ondrej
Lusatian.	Esthonian.	Hungarian.	Lapland.
Handrej Rajka Hendrijshka	Andras Andrus	Andras Bandi	Anta Attok Ats

Andreas Hofer is enough to give it the high renown of patriotism; and nearer home Dandie Dinmont is not to be forgotten. The feminines are the French Andrée and Italian Andreana. The Russians use Andrean as an equivalent for Henry! Anderson is its chief patronymic, principally Scottish.

Ἀνδραγαθος (Andragathos), good man, appears as the name of an obscure soldier in the wars after the death of Alexander, and may have been brought to Britain by one of the legionary soldiers who came from every part of the empire, bringing names that have left their traces upon Welsh nomenclature, and made it the most perplexing in existence. Aneurin, reckoned as one of the Cynvaird or primitive bards of Britain, many of whose poems are still extant, and whose authorship is falsely claimed by many more, is said to have been originally Andragathius, thus corrupted by Welsh tongues, which have carried on this name even to the present day.

Ἀνδροκλῆς (Androcles), lion-fame, gave several old Greek names, especially that of the slave, who in the early days of the empire had his life spared by the grateful lion whose

paw he had relieved of the thorn in the forest. Aulus Gellius, who records the story, says that he had it from an eye-witness. It is remarkable that Dr. Davis, in the course of his discoveries at Carthage, heard the very same anecdote, as of recent occurrence to a fugitive Moor, captured and condemned, who asked as a favour to be thrown to a newly-caught lion. Is this gratitude a trait in lion-nature, or is the story another of the bright gossamers of popular belief that float over this work-a-day world, linking distant climes and races together?

Andromache (man's-strife) must not, for her own sake, be forgotten, though her namesakes were so few. The more propitious name of *Ἀνδρονικός* (Andronicus), man's victory, was a great favourite, and occurs in St. Paul's Epistle to the Romans, probably having belonged to a Corinthian who had gone on from the busy city of traffic on the Isthmus to the great capital of the world. The name continued among the Greeks, and belonged to numerous emperors, but has not been subsequently in much favour.

SECTION V.—*Eu.*

The word *εὖ* (well or happily) was the commencement of many a name of good augury from the earliest times, and mingles as much among Christian as among classical associations.

Thus in company with *αγγελος* (a messenger), it formed *Εὐαγγελος* (Evangelus), happy messenger or bearer of good tidings, the term first applied to a shepherd, who brought to Ephesus the tidings of a quarry of beautiful marble for the building of the temple that was the glory of the city and of all Asia. Adored with heroic honours as he was, the title must have seemed to the Ephesian Christians, above all, to befit those spiritual shepherds who brought the best of

tidings, and Evangelista became the term for a preacher, as Evangelium of his doctrine, both becoming in time restricted to the four writers of the personal history of our Lord, and their narrative, as the very core and centre of the Good Tidings. In our own language the true English Good Spell, or Gospel, gained the mastery of Evangel or Vangel, which lingered on till the seventeenth century, and later in Scotland than in England, while the Continent uses Evangile and Vangelo; and all take the Greek term for the authors. Evangelista was an old Italian name; and Longfellow appears to have invented Evangeline for the heroine of his poem, whence many of the name have sprung up in America.

Εὐχαῖς, from *eu* and *χαῖς*, was an adjective for happy grace, answering to the Scottish winsome. Eucharis was the name of a nymph, and Fénelon has made her the tempter of Telemachus. But Eucharistia, or thanksgiving, came at length in the Christian sense to mean the highest act of worship, and thus has become the term for the Holy Communion.

With this must not be confounded the derivatives of *Εὐχαῖρ* (Euchair), happy hand, no doubt at first a mere epithet of a sculptor, but afterwards considered as a name, and belonging to no less than four distinguished sculptors of ancient Greece.

Thence the Latinized Eucherius, which belonged to a Bishop of Lyons, a great author of ecclesiastical works, who died about A.D. 450; from him comes the Portuguese Eucharío, the Italian Eucario, the French Euchaire, the Russian Jevcharij, the Polish Euchary. The learned Latin poetess Eucharía does not seem to have left namesakes; but Eucharíus was common among the Romanized Gauls before the Frank names got the mastery.

Εὐδώρα (Eudora), happy gift, was one of the Nereids, and afterwards did duty as Eudore in French romance.

Eudocia and Eudoxia are so much alike as to be often con-

fused, but have different significations. The first is *Eὐδοκία* (approval), the second *Eὐδοξία* (good fame of glory). Both were great favourites with the Greek empresses, and were assumed by imperial brides, possessed of some appellation not supposed to befit the purple, as for instance, by the philosopher's daughter Athenais, and by the German Princess Adelaide. Saints of the Greek Church handed Eudokhia on into Russia, where it has been worn upon the throne, and becomes in common parlance Jevdoksija.

Εὐγενής (Eugenēs), well born, was a very old Greek author; but Eugenios was the more usual form in classical times, and was carried on as Eugenius by the Romans. St. Eugenius was an African Confessor, and another Eugenius was Bishop of Toledo in 646. Both these gave much popularity to their name; the first in the East, the second in Italy, where Eugénio came to that high-spirited Savoy, and, who, growing weary of lingering at the court of Louis XIV., and hearing himself called *le petit Abbé du Rot*, rendered the sound of Prince Eugène dear to Austria and England; terrible to France and Turkey. Foe as he was, it is to his fame that the great popularity of Eugène in France is owing, whilst even in the country for which he fought Eugen is far less common. The Russians have it as Jevgenij; and the Serbians as Djouliza; indeed, well may these last remember the gallant prince who turned back the wave of Turkish invasion.

Eugenius stands forth again and again in the early roll of Scottish kings, but whether these sovereigns ever lived or not, their appellation was certainly not Eugenius, nor any corruption from it; but the Keltic Eoghan, Ewan, or Evan, still extremely common in the Highlands, and meaning a young warrior, though after the favourite custom of the Gael, Anglicised and Latinized by names of similar sound. The Welsh Owain or Ywain appears to have had the same fate, as the first means a lamb; but this is not equally certain, as the British had many Latin and Greek names

current among them, and this *may* be a corruption of Eugenius.

Eugenia was a virgin Roman martyr, of whom very little is known; but this convenient feminine for Eugène has been in favour in the countries where the masculine was popular, and in our own day the Empress Eugénie has rendered it the reigning name in France.

The names beginning with this favourite adverb are almost beyond enumeration, and it is only possible to select those of any modern interest. Εὐνίκη (Eunike), Eunice, happy victory, was one of the fifty Nereids, from whom the name passed to Greek women, and thus to Eunice, the Jewish mother of Timothy, whence this has become a favourite with English lovers of Bible names, though unfortunately usually pronounced among the lower classes after the most ordinary English rules of spelling, You-nice.

John Bunyan would have been reminded of his tower of *Fair Speech* by the number of Greeks called by words of this signification: Eulalius (Εὐλαλῖος), Eulogius (Εὐλογῖος), Euphemius (Εὐφημῖος), all with their feminines, besides Εὐφρασία (Euphrasia).

The feminines were more enduring than the masculines. Eulalia was a child of ten or twelve years old, who, with that peculiar exaggeration of feeling that distinguishes Spanish piety, made her escape from the place of safety where her parents had taken refuge, entered Merida, and proclaiming herself a Christian, was martyred with the utmost extremity of torture in the persecution of Diocletian, and was sung by the great Christian poet Prudentius, himself a Spaniard. His verses spread her fame into the East; where the Russians carry on her name as Jevlaliya; the Servians, as Evlaliya or Lelica. Another virgin martyr, under the same persecution, died at Barcelona, whence her relics spread into Guienne and Languedoc, and thus named the villages of Ste. Olaille, Ste. Aulazie, and Ste. Aulaire, the last a familiar seignoral

title! Eulalia and Eulalie have been often used in Spain and France, and the former is found in the register of Ottery St. Mary, Devon—also frequently in Cornwall.

Euphemia originally meant at once fair speech and abstinence from the reverse, so that almost in irony it signified silence, and was applied to the stillness that prevailed during religious rites, or to the proclamation of silence. The Euphemia who was the parent of the wide-spread name, was a virgin-martyr of Bithynia, whose legend of constancy, unshaken and invulnerable, both to the lion and the flame, strongly impressed both the East and the West. Jevfimiya, in Russia; Jeva, in Servia; Bema, in Lusatia; and Pimmie, in Lithuania; she is almost as much changed as by the Effie and Phemie of Scotland, which together with Euphame have prevailed since very early times, and can never be forgotten by the readers of the most deeply felt and noblest of all Scott's works. It is a question whether this Scottish Euphame were really one of the Greek names brought from Hungary by Queen Margaret, or if it be only another attempt to translate the Keltic Aoiffe. In the Highlands, however, the name is called Oighrigh; which, to English eyes and ears, seems equally distant from either Aoiffe or Euphemia. The church of Santa Eufemia at Rome gives title to a cardinal, and has spread the name in Italy and France.

It remains somewhat doubtful whether Eustace should be referred to Εὐσταθίος (stedfast), or to Εὐσταχῆς (happy in harvest). The Eostafie, or Eustathius, of the Greco-Slavonic Church, certainly has the same festival-day (September 20th) as the Eustachius of the Latin; but the Latin Church has *likewise* a St. Eustachius, a different personage with a different day. He of September 20th was a Roman soldier, who lived and suffered under the Emperor Adrian, but his wild poetical legend is altogether a work of the Western mind. It begins like that of St. Hubert, with his conversion by the apparition of a crucifix planted between the horns of a

stag, and a voice telling him that he should suffer great things. The trials thus predicted were curiously similar to those of the good knight Sir Ysumbras. Like him he lost wealth and honours, wife and children; these last being carried away by wild beasts, while he was transporting his family one by one across a river. Like him, too, he recovered all in due time, and was more wealthy than before; but unlike him, he ended his career by martyrdom within a brazen bull. A soldier saint was sure to be a great favourite in the middle ages, and the supposed transport of St. Eustace's relics to St. Denis, in very early times, filled France with Eustache, and thence Eustace, Wistace, or Huistace, as English tongues were pleased to call it, came over in plenty at the Norman Conquest. Eustace 'Comes,' who holds land in Domesday Book before the Conquest, must have been he of Boulogne who had such a desperate quarrel with the Godwinsons. There were six after the Conquest, and they, or their descendants, sometimes called their daughters Eustachie, or Eustachia. Eustachia, a kinswoman of Henry II., married Geoffrey de Mandeville: and Eustacie was once in favour in France; but all have a good deal lost their popularity, though we sometimes hear of Eustace in these days. The Bavarian contraction is Staches. Eusebius and Eusebia are the gentle or the holy—not very common.*

SECTION VI.—*Hieros.*

The word *ἱερός* (*hieros*), sacred, gave the term for a priest, or any other person or thing set apart, and thus formed several names in the family of the kings of Syracuse, Hieron, Hieracles (holy fame), Hieronymus, *i.e.* *ἱερώνυμος* (with a holy name). These continued in use among the Greeks, and came at length to that Dalmatian scholar and hermit, Eusebius Hieronymus Sophronius, who is reckoned as one of the greatest of the Latin fathers. As a saint of high reputation, his

* Liddell and Scott; Smith; Jameson; Sir Isumbras; Ellis, *Domesday Book*; Michaelis.

name underwent the Italian process of changing its aspirate into a *G*, and he became San Geronimo, or even Girolamo, whence the French took their frequent Jerome, and we followed their example. The Germans did indeed hold fast to Hieronymus; and the old English reformers would quote St. Hierom; but Jerome is the abiding name by which the saint, his namesakes, and the friars who took his rule are called. In Austria, the beneficent spirit who rewards good children on Christmas night, is called Grampus, which Grimm conjectures to be a corruption of Hieronymus. Does this Grampus, assuming the aspect of a night-mare, account for the name given by sailors to one of the porpoise kind?

In Ireland, Jerome, like Jeremiah and Edward, has been forced into representing the good old Keltic Diarmaid.

English. Hierom Jerome	Portuguese. Jeromino Hieronimo	Spanish. Jeromo Jeromino	Italian. Geronimo Girolamo
French. Jérôme	Russian. Jeronim	Polish. Hieronim Hirus	Servian. Jerolim Jerko

In Cambrai, Hieronome was the form, with the Hieronomette for a feminine; and among the Swinburnes of Yorkshire, in the seventeenth century, Jeronima thrice occurs.*

SECTION VII.—*Pan*.

A few words beginning with *pas* (all) must here be mentioned. Not indeed 'universal Pan,' the god of nature, nor Pandora, the opener of the perilous box, but Pankratios (*παγκράτιος*) all ruling. A boy thus called is said to have suffered at Rome, in his 14th year, in 304, under Diocletian. Even in the time of Gregory of Tours, it was supposed that certain vengeance followed false oaths made at his shrine, and

* Grimm; Smith; Scott.

his relics were therefore very valuable. A present of some from Pope Vitalian to our King Oswy brought St. Pancras into fashion in England, and Pancrace and Pancragio have also named many churches in France and Italy. The lily called *pancratium* claims by its name to excel all others.

Πανταλεων (Pantaleon), altogether a lion, was one of the numerous Christian physicians who suffered martyrdom. He died at Nicomedia, but his relics were brought to Constantinople, and thence to France, where he is the chief saint of the largest church at Lyons, and he is the patron of doctors next after St. Luke. His name was in use in France and Italy before. As a peasant name he fell, with *Arlechino* and *Colombina*, into comedy. His dress was on the stage made to fit tight to his body, and his medical associations caused him to be made a feeble old man, and appear as if all in one piece, whence Shakespeare speaks of the lean and slippered pantaloon. Thence again, when the entire leg was covered by the trousers instead of by stockings and breeches meeting at the knee, the name of pantaloon was applied to the new garment, and has now passed to America, where gentlemen wear pants, and young ladies are feminine in 'pantalettes!' O Nicomedian doctor—altogether a lion.*

SECTION VIII.—*Nike*.

Νίκη (victory) was an auspicious word, which, being of feminine gender, as befitted a goddess, was a favourite close for women's names; such as *Stratonike* (army victory), *Φερηνίκη* (Pherenike), bringing victory. *Berenike* was the Macedonian pronunciation, and was in constant use among princesses of the two Greek kingdoms of Syria and Egypt. It was the hair of the sister-wife of Ptolemy Euergetes that was dedicated in the temple of Venus, and thence disappearing, was said to have mounted to the skies, and become the constellation still called *Berenice's hair*, which was

* Butler.

substituted for the child, once in the arms of the Virgin, thus destroying one of the signs that the ancient astronomers had connected with the promise of old. From these ladies those of the Herod family took the name, and thus it was borne by that Bernice who heard St. Paul's defence. Oddly enough the peasants of Normandy are fond of calling their daughters Berenice. Veronica is sometimes said likewise to be a corrupt form.

In men's names Nike was the prefix, as in Nikon, Niklias, Nikodemos (conquering people), Nikolaos (*Νίκολαός*), a word of like meaning. This last, after belonging to one of the seven first deacons, and to the founder of a heresy doomed in the Apocalypse, then to the Bishop of Myra, from whom it acquired a curious legendary fame that made it universal. St. Nicholas is said to have supplied three destitute maidens with marriage portions by secretly leaving money at their window, and as his day occurred just before Christmas, he thus was made the purveyor of the gifts of the season to all children in Flanders and Holland, who put out their shoe or stocking in the confidence that Santa Klaus or Knecht Clobes, as they call him, will put in a prize for good conduct before the morning. The Dutch element in New England has introduced Santa Klaus to many a young American who knows nothing of St. Nicholas or of any saint's day. Another legend described the saint as having brought three murdered children to life again, and this rendered him the patron of boys, especially school-boys.

The reign of the boy-bishop began on St. Nicholas' day, and ended on that of the Innocents, while the church services were celebrated by him and his young supporters, and vacancies in church preferment occurring in the interval, were by him filled up. Probably Christmas holidays were kept in this manner instead of by going home in the days of poverty and lack of roads; for Winchester College had its boy-bishop, and Eton Montem was a transfer of the re-

mains of the old festival to a more genial season, when it had become altered almost beyond recognition.

It might have been the thievish habits to which poverty reduced the university students of the middle ages, that caused clerks of St. Nicholas to become a facetious term for robbers, in connection, perhaps, with the title of Old Nick, which, as some tell us, is, in fact, the Teuton Nike, or Neck, Nixe (a malicious water spirit).

A saint of both the East and West, with a history so endearing, and legends still more homely and domestic, Nicholas was certain of many followers throughout Christendom, and his name came into use in Europe among the first of the sainted ones. To us it came with the Norman Conquest, though not in great abundance, for only one Nicolas figures in Domesday Book, but his namesakes multiplied. The only English pope was Nicolas Breakspear; and Nicole or Nicola de Camville was the brave lady who defeated the French invaders at Lincoln, and secured his troublesome crown to Henry III. She deserves to have had more ladies called after her in her own country, but the feminines are chiefly confined to France, where, in the fifteenth century, its contraction was beatified in the person of a shoemaker's daughter, Collette Boilet, who reformed the nuns of St. Clara, and died in the odour of sanctity. The southern nations almost always contract their names by the omission of the first syllables, as the northern ones do by leaving out the latter ones; and thus, while the English have Nick, the Italians speak of Cola, a contraction that became historical when the strange fortunes of 'Cola di Rienzi, the tribune of the people,' raised him to his giddy height of honour, and then dashed him down so suddenly and violently, that 'You unfortunate Rienzi' has ever since been a proverbial expression of pity in Italy.

The French language generally has both varieties of contractions, perhaps according as it was influenced by the Pro-

vençal or the Frank pronunciation, and thus its Nicolas becomes Nicole or Colas, sometimes Colin. Thence it has been suggested that Colin Maillard, or blind man's buff, may be Colin seeking Maillard, the diminutive of Marie, which would drolly correspond to the conjecture that the 'N or M' of our catechism and marriage service, instead of being merely the consonants of *nomen*, stand for Nicolas and Mary as the most probable names. The French Colin is probably *really* Nicolas, and is the parent of all the Arcadian Colins who piped to their shepherdesses either in the rural theatricals of the ancient regime, in Chelsea China, or in pastoral poetry. The Scottish Colin may, perhaps, have been slightly influenced by French taste, but he bears no relation to Nicolas, being, in fact, formed from his own missionary, Saint Columba; the true Scottish descendant of the patron of scholars is to be found in that quaint portrait, Baillie Nicol Jarvie. The *h* with which Nicolas is usually spelt in English was probably introduced in that seventeenth century, which seemed to think good spelling consisted in the insertion of superfluous letters.

Niel, a pure Keltic word, which has been adopted by the Northmen, and become naturalized in Scandinavia and Normandy, has also been translated into Nicolas, but quite incorrectly. Nils is the only *real* Nicolaus except Klaus used in the North, though Niel, and even Nigel, are sometimes confounded with it. Denmark has had a King Klaus; otherwise this popular name has only been on the throne in the instance of that great Tzar whom we had respected till the last year of his life, when his aggression forced us into war.

English.	Scotch.	French.	Danish.
Nicholas	Nicol	Nicolas	Nikolaus
Nick		Nicole	Niklaas
		Colas	Klaus
		Colin	Nils

Dutch. Niklaas Klasse	German. Nikolaus Niklas Klaus	Bavarian. Niklau Nickel Likelas Klael	Swiss. Chlaus
Italian. Nicola Nicolo Cola	Portuguese. Nicolaio	Russian. Nikolaj Nikolascha Kolinka Kolja	Slavonic. Nikola Miklaoz
Polish. Mikolej	Lett. Klavinsh Klassis	Finland. Laus Nilo Niku Niles	Ung. Mikos Lapland. Nikka

The German Sieg answers exactly to the Greek Nike.

St. Nikon of Pontus, surnamed Metatoites, because his sermons, like those of the Baptist, usually began with 'Repent,' left his name to the Greek Church when he died in the Peloponnesus in 998. The great patriarch of Moscow, Nikon, was almost in modern times the Becket of the Russian Church.

With the *a* before it, which in Greek contradicts the ensuing word, like the Latin *in*, and Teutonic *un*, we have *Ανικητος*, Aniketos, Anicetus, unconquered, the name of a pope, a friend of St. Polycarp, and an opponent of heresy, whence he is a saint both of East and West, and is called Aniceto at Rome, Anicet in France, and Anikita in Russia.*

SECTION IX.—*Polys*.

Πολύς (*Polys*) much, very, or many, was a frequent opening for Greek names. Polydoros (Πολύδωρος), many gifted,

* Liddell and Scott; Rollin; Jameson; Butler; Michaelis; Ellis, *Domesday Book*; Warton, *English Poetry*.

was the youngest and last survivor of the sons of Priam, and according to the tale most accredited in Greece, had been entrusted to the cruel Polymnester, of the Thracian Chersonese, who, on hearing of the fall of Troy, slew the youth and threw him into the sea, when his corpse was cast up by the waves at the feet of his mother Hecuba.

Mediæval Europe had a strong feeling for the fate of Troy, and the woes of 'Polydore' had an especial attraction for them, so Polidoro was revived in Italy, and has never quite died away.

His sister Πολύξένα (Polyxena), the feminine of Πολύξένος (very hospitable), had an equally piteous fate, being slain by the Greeks at the tomb of Achilles; or as Philostratus asserts, in a story that it is wonderful no French tragedian ever adopted, she had fallen in love with Achilles at Hector's obsequies, and took the first opportunity of immolating herself upon his tomb as soon as the rest of the family were disposed of at the taking of Troy. Her misfortunes, though the subject of one of the tragedies of Euripides, would not concern the history of Christian names, had not her name been used in Russia. It seems that, according to the legends of the Eastern Church, a lady named Eusebia (gentle), who had been born at Rome, fled from an enforced marriage with a king, and took refuge, first at Alexandria, then in the Isle of Cos, where she was called Xena, or the stranger. She founded a monastery at Mylassa in Caria, and there died in the 5th century. Kseenia, as she is called in Russia, has many namesakes, and probably was made ornamental by being lengthened into Poliksenja, which is likewise in use, with the contraction Polinka; and Polixene has also been used from an early period in Germany, having probably come in from some of the Slavonic princesses with whom the Germans intermarried.

Πολύευκτος (Polyeuctos), much longed for, answering to the Desiderio of Italy, and Desirée of France, was an old classic

name, and an officer who was martyred in Lesser Armenia about the middle of the third century, was placed in the martyrology of both East and West; but only has namesakes in Russia, where he is called Polieukt.

Πολύκαρπος (Polycarpus), that glorious Bishop of Smyrna, 'faithful unto death,' and 'receiving a crown of life when he played the man in the fire,' has had still fewer imitators of his suitable Christian name, much-fruit.

In fact, these names have not been popular; perhaps the sound of their commencement has made them ridiculous; nor has there been a saint whose legend was false enough for wide popularity.

The word is related to the German *viel*, and our *full*.*

SECTION X.—*Phile*.

Φίλη (Phile), love, was a most obvious and natural opening for names. It stood alone as that of several Macedonian ladies, and again with numerous men called Philon.

Philemon (loving thought) was the good old Phrygian who, with his wife Baucis, entertained Zeus and Hermes, and were rewarded with safety when their churlish neighbours were destroyed, a vague reflection of the history of Lot. Philemon was very common among the Greeks, and the Epistle of St. Paul to the Colossian master of the runaway Onesimus, has made it one of the Scriptural names of the English. The Maories call it Pirimona.

The Ptolemies of Egypt were particularly fond of surnaming themselves by their love to their relations, though they generally contrived so to treat them as to make the epithet sound ironical: Ptolemy Philadelphos (love brother), *because* he murdered his brother; Ptolemy Philopater, *because* he poisoned his father; though at least Philometer does seem to have had a good mother, and to have loved her. Such surnames were imitated by the Greek kings of Per-

* Smith; Butler.

gamus, all of whom were named Attalus, and it was from Attalus Philadelphus, the second of them, that the city of Philadelphia, mentioned in the Apocalypse, took its title. This perished city of brotherly love seemed to William Penn to afford a suitable precedent for the title of the capital of his Quaker colony, which has ever since been Philadelphia. Less happily, Philadelphia has even been used among English women, apparently desirous of a large mouthful of a name.

Whether Philadelphia set the fashion, or whether the length of name is the allurements, Americans have a decided turn for all these commencements with 'Phile;' and Philetus, Philander, &c., are to be found continually among the roughest inhabitants of the backwoods and far-west. With us they are at a discount, probably owing to the fashion of the last century of naming imaginary characters from the qualities they possessed. Thus Philander wrote so many letters to the 'diurnals' of the eighteenth century, that the *Tatler* requests his correspondents to adopt some other title, he was so overwhelmed with Philanders (love-men). He was the amiable gentleman in philosophical dialogue, or the affectionate shepherd in Arcadian romance, until the verb to philander arose from his favourite occupation of making love. Philalethes (love-truth), philosophized through his little day, and then became the indignant correspondent of a county newspaper, except when loving etymology less than truth, he became Philo-veritas. In fact, none of these names are free from ridiculous associations, except Philip, which came down through king and saint. Even Philologos (love the word), though saluted by St. Paul, has met no favour.

Philaret ($\Phi\lambda\alpha\alpha\pi\epsilon\rho\omicron\varsigma$), love virtue, is however popular in Russia, for the sake of some Eastern saint, who no doubt derived it from Philaretos, a Greek physician.

Classical dictionaries swarm with names thus commencing, and it is striking how these affectionate appellations are of all nations save one. Hebrew has its David, Greek its Phile,

Teutonic countless Leofs, the Slave his Liube, the Kelt his Caradoc; only the stern Roman omitted love from his desirable virtues, for though *amo* has supplied its quota of appellations, these are not of the ancient Roman.*

SECTION XI.—*Praxis*.

The verb *πράσσω* (*prasso*), to do or act, and the substantives *πράγμα* (*pragma*), *πρᾶξις* (*praxis*), business, were fertile in derivatives. There would be danger of incurring the reproach into which the word *pragma* has been twisted, did we so *impractically* wander from our main subject as to enter upon these; but it is worth observing how well and descriptively the great artist, Praxiteles, was fitted by his name, which may be rendered, perfect accomplishment. Possibly it was given to him in honour of the finish of his works; but *Praxis* often figured in names, and one of those abstract ideas to which the Greeks loved to erect statues was *Praxidike*, executive justice, as we should now call it. Menelaus raised a statue to this goddess, on his return, after justice had been accomplished upon Paris; and in Bœotia, three of these spirits of retribution were worshipped as bodiless heads, which received sacrifices of the heads alone of animals.

The Christian interest of the words from this source is through *Praxedes*, who, according to the legend, was the daughter of the house in which St. Peter lodged at Rome, and devoted herself, with her sister, to attending on Christians in prison, and burying them when they were put to death; a course of life that resulted in a glorious martyrdom. In honour of these two faithful ladies was built one of the first churches of Rome, consecrated, it is said, as early as 141, and still existing in all the glory of its ancient mosaics. *Santa Prassede*, as modern Rome terms it, gives title to a cardinal; and the admirable Carlo Borromeo was thus distin-

* Smith; Rollin; Liddell and Scott.

guished, deserving, perhaps, more than any other known 'hinge-priest' of Rome to be called after the saint of holy activity. Prassede has continued in vogue among Italian women, who frequently learn their names from Roman churches. I have found Plaxy in Cornwall, possibly from this source. Here, too, we should place Anysia (Ἀνύσια), from ἀνίσω (anuo), to accomplish or complete. She was a maiden of Thessalonica, put to death there under Maximian. Her day is the 30th of October, in the Greek calendar, and Annusia is a Russian name, but she is not in the Roman calendar; and how the Normans heard of her it is hard to guess, unless it was either from the Sicilian Greeks, or in the Crusades; nevertheless, we are often met by Annys, Anisia, Annice, or Annes, in older pedigrees. The latter form occurs down to 1597 in the registers of the county of Durham. In later times the form was absorbed by Anne.

Τροφή (food or nourishment) formed Τροφίμος (the fruitful or nourishing), the name of an old Greek sculptor, and afterwards of the Ephesian companion of St. Paul who was left sick at Miletus. The people at Arles consider that he afterwards preached the Gospel in their city, and have made him the patron of their cathedral; but it is Russia that continues the use of his name as Trofeem.*

SECTION XII.—*Trypha*.

Even among the heathen Greeks, Τρυφή (daintiness, softness, or delicacy) had not a respectable signification. It was that which Lycurgus trusted that he had banished from Sparta; little guessing that the contribution of his country to the Exhibition in Ultima Thule, far beyond the Pillars of Hercules, would stand recorded thus:—'Demos of Sparta, orange-flower-water!'

Yet Τρύφων, or Tryphon, was a favourite with persons of

* Butler; Surius; Sir Cuthbert Sharpe, *Extracts from Parish Registers*.

inferior rank—artists, architects, and physicians ; and in the Decian persecution, a martyr so called was put to the extremity of torture in Bithynia, and has remained highly honoured in the calendar of the Greek Church ; Trypho continuing in use as a Russian name.

The feminine form, Τρυφάνα (Tryphæna), was given to two of the daughters of the Ptolemys in Egypt, where it was far from inappropriate ; but, probably, the two women whom St. Paul greets so honourably at Rome as Tryphæna and Tryphosa, were either Alexandrian Jewesses whom he had met at Corinth on their way to Rome, or else merely so-called as being the daughters of some Tryphon. They were not canonized, and the dainty Tryphæna has only been revived in England by the Puritan taste.

SECTION XIII.—*Names connected with the Constitution.—*
Laos, &c.

The democratic Greeks delighted in names connected with their public institutions—ἀγορά (the assembly), δῆμος (the public), λαός (also the people), gave them numerous names, with which were closely connected the formations from δίκη (justice), and κληs (fame). These are a class that have a curious resemblance to those of the early Teutons and Northmen—a race, who, though ruder, were equally spirited and free, and as much devoted to public speaking and appeals to the general assembly.

The very word λαος (laos), denoting the nation at large, has its counterpart in that Teutonic *hleute* which has given us our word laity, and which we shall find so often in the names of our own forefathers, and those of France and Germany.

Λαόδαμας (Laodamas), people tamer, had a feminine Λαόδαμεία (Laodameia), principally noted for the beautiful legend of her bitter grief for her husband, the first to fall at Troy, having

re-called him to earth for three hours under the charge of Hermes, a tale on which Wordsworth has founded one of the most graceful of his poems. Probably Florence must have had a local saint named Laodamia, for it has continued in vogue there, and Azeglio bestowed it on the lovely maiden whom he made the heroine of his *Niccolo dei Lapi*.

Λαοδίκη (people's justice), was a lady's name. Laodike recurred again and again in the Seleucid family; and the first of these queens had no less than five cities called Laodicea in honour of her.

The demos better answered to the commons; they expressed less the general populace than the whole voting class of free citizens, and were more select. We find them often at the beginning or end of Greek names, like the Theut of the Teutons: Demodokos, people's teacher; Demoleon, people's lion; Nikodemos, conquering people, etc.

Δίκη (Dike), abstract justice, erected into a divinity, was not often a commencement, but was as common a finish to a female name as that often personified quality, Νίκη (Victory).

Κλέος (Kleos), fame, from κλείω (kleio), to call, had as many derivatives as the Frank *hlod*, or loud for renowned, but most of them have passed out of use, though Κλέανθος (Kleanthes), famous bloom, the name of a celebrated sculptor, so struck the fancy of the French that Cleanthe—their epicene form—was one of the favourite soubriquets for their portraits of living characters. Even Cleopatra (Κλέοπατρα), fame of her father, with all her beauty and fame, did not hand on the name which she had received in common with a long course of daughters of Egypto-Greek kings. It is one of those marked names, known to everybody but used by nobody.

Cleomachus only deserves to be noted as the exact Greek counterpart of the familiar Louis (Hlodwig), famous war.*

* Smith; Liddell and Scott.

SECTION XIV.—*Names connected with the Greek Games.*

The wreath of the conqueror was an appropriate allusion to those games where the Greek youth delighted to contend, and very probably the first Stephanos (Στέφανος) was so called by an exulting family whose father had returned with the parsley, or pine-leaf, crown upon his brow, and named the infant in honour of the victory. For Stephanos was an old Greek name, which had belonged among others to a son of Thucydides, before it came to that Hellenist deacon who first of all achieved the greatest of all the victories, and won the crown. Old Greek hymn-writers celebrated this accordance of name and destiny,—

‘Thou by name a crown impliest,
Meetly then in pangs thou diest
For the crown of righteousness.’

Striking as is the true history of St. Stephen’s martyrdom, a miraculous legend was required to make his name frequent, and so old is that legend that Alban Butler, chary as he is of belief in the tales of his church, gives it at length. Indeed, besides St. Stephen’s own day, as leader of the martyrs in will and deed, waiting on the King of Martyrs, there is another on the 3rd of August for ‘the invention of St. Stephen’s relics,’ which were pointed out in a dream to a priest of Caphargamala in the year 415, by no less a person than the Jewish doctor, Gamaliel, in a white robe, covered with plates of gold. Gamaliel himself, his son Abdiel and Nicodemus, were all buried in the same tomb with St. Stephen, and the inscription bore the names of Gamaliel, Abdiel, Nasnam, and Chileal, the two latter being the Syriac equivalents of conquering people, and of crown. The reality of the discovery was proved by the immediate recovery of sixty-three sick persons, and by a shower of much needed

rain. The bones were carried to the church on Mount Sion, and thence dispersed into all quarters; even St. Augustin rejoiced in receiving a portion at Hippo, other fragments were taken to the Balearic Isles, and Ancona even laid claim to the possession of a bone, carried off at the time of the saint's martyrdom!

No wonder the name is common. Seven saints bore it besides the proto-martyr, and among them, that admirable King of Hungary, who endeared it to his people, and left the crown that has, until the present day, been so highly honoured at Prague. Our name of Stephen is probably due to the acquaintance of the Normans with Ancona, whence probably William the Conqueror obtained such interest in St. Stephen as to dedicate to him the Abbey built at Caen, to expiate the marriage with the already betrothed Matilda. There is, however, no instance of the name in Domesday Book, and our king of turbulent memory took it from his father, the Count de Blois. In the roll of Winchester householders in Stephen's reign we find, however, already Stephen de Crickeled and 'Stephen the Saracen.' Could this last have been a convert brought home from the East, and baptized in honour of the pious Count de Blois, father of the king—perhaps an adherent of the family? It is everywhere in use, varied according to the manner in which the southern tongue has chosen to treat the double consonant. The feminine began at Cambrai (at least) as early as the thirteenth century, and it is frequent in Caen, probably in honour of St. Stephen's Abbey at Caen.

English.	German.	French.	Italian.
Stephen	Stephan Steffel	Etienne Tiennon Tiennot Estevennes	Stefano Steffano

Spanish. Estevan Esteban	Portuguese. Estevao	Dutch. Steven	Russian. Stefan Stepan Stenka Stepka
Polish. Sscezepan	Illyrian. Stepan Stepo Stepko Stepika	Esthonian. Tewa	Hungarian. Istvan
Lusatian. Scezpan			
FEMININE.			
English. Stephana	French. Estephanie Stefanie Etiennette Tiennette	Portuguese. Estephania	Russian. Stefanida Stepanida German. Stephanine

I venture here to include the numerous names of which the leading word is *Ολυμπ*. They are generally derived from Mount Olympos, the habitation of the gods; but I cannot help thinking them more likely to be connected with the Olympian games, and to have been first invented for children born in the year of an Olympiad.

There were numerous varieties, but none have survived except the feminine *Olympias*, belonging to the proud but much-loved mother of Alexander, and like all other Macedonian names, spreading through the East. A Byzantine widow, of great piety and charity, who stood faithful to St. Chrysostom during his persecution by the empress, was canonized, and sent *Olympias* on to be a favourite with the Greeks, so that it flourishes among all ranks in the Ionian Islands. Italy had her *Olimpia*, probably through the Greek connections of Venice; and the noble and learned *Olimpia Morata* rendered

it famous. It was brought to France by the niece of Mazarin, the Comtesse de Soissons of evil fame as a poisoner, and yet the mother of Prince Eugène. From her, apparently, Olympe spread among French ladies and long continued fashionable, and Surtee's *History of the County Palatine of Durham* mentions an Olymphia Wray, married 1660. Here, too, must be mentioned Milone, though its connection with the subject is only through Milon, the famous Greek wrestler of Crotona, who carried a heifer through the Stadium at Olympia, and afterwards eat her in a single meal; killed a bull with one stroke of his fist; and finally, was caught by the hands in the recoil of a riven oak, and there imprisoned till eaten by the wolves. It is thought that the Roman Annius Papianus, the opponent of Clodius, was called after the athlete by way of nickname, from some resemblance in appearance or strength. Michaelis thinks the root of the word is the same with that of the old German verb *milan*, to beat or crush the relation of our *Mills*. Thence may likewise have come the Latin *Miles*, and the Keltic *Milidh*, both meaning a warrior. *Milidh* was the surname, according to cloudy Irish history, given to Ilith, the hero, whose eight sons led the migration from Spain to Ireland, called from them the Mic *Milidh*, or Milesians, and considered as the ancestry of the purest blood in Ireland and Scotland. Nevertheless, the Irish *Miles* does not take his name from this hero, nor from the Persian St. Milles, Bishop of Susa, who perished in the great Sassanid persecutions, and who is probably called by anything but his right name.

Milo belonged to the realms of romance. In the story of the Golden Ass of Apuleius, Milon is the master of the house where the unfortunate hero undergoes his transformation; and having thus entered the world of imagination, Milon, or Milone as Italian poets call him, became a paladin of Charlemagne; Milan was a Welsh knight in one of Marie of Bretagne's lays; and in a curious old French ro-

mance, Miles is the father of two children, one of whom is brought up by a lion, and defended by an ape as his champion. These stories, or their germs, must have struck the Norman fancy, for a Milo appears among the newly-installed landholders in Domesday Book, and Milo Fitzwilliam stands early in the Essex pedigrees, but very soon the vernacular form became Miles. Among the Norman settlers in Ireland, Miles was a frequent name; and in the Stanton family, when it had become so thoroughly Hibernicised as to dislike the Norman appellation, one branch assumed the surname of MacAveely, son of Milo, according to the change of pronunciation undergone by Erse consonants in the genitive. Miles or Myles itself was adopted as an English equivalent for the native Erse Maelmordha, or majestic chief, and has now become almost an exclusively Irish name, though sometimes used in England by inheritance from Norman ancestors, and generally incorrectly derived from the Latin *Miles*, whereas, its immediate parent is certainly the Greek Milo, whatever that may come from.*

* Liddell and Scott; Butler; Neale, *Hymns of the Greek Church*; Smith; Dunlop, *History of Fiction*; Hanmer, *Chronicle of Ireland*; *Publications of Irish and Ossianic Societies*.

CHAPTER V.

CHRISTIAN GREEK NAMES.

SECTION I.

THE family that we place in this class are names that arose under the Christian dispensation. Some, indeed, are older, and many more may be so, and have been in use among slaves, peasants, and persons of whom history took no cognizance; but the great mass, even if previously invented, were given with a religious meaning and adaptation, and many embodied ideas that no heathen could have devised. Greek, above all others the ecclesiastical tongue, has sent forth more genuine and universal truly Christian names than any other language; the formations of Latin, German, and English, in imitation of hers are, in comparison, inharmonious and ungainly, carrying their meaning too openly displayed.

Among these have been mixed, when they belong evidently to the same race, the exclusively modern Greek names, which have arisen since Greece and her dependencies ceased to be the great store-house of martyrs and saints, and the dispenser of sacred thought to the Christian world. Many, indeed, of these names may be of equally ancient date, only not belonging to any individual of sufficient renown to transmit them to other countries.

Perhaps no land has been less beholden to others in her nomenclature than modern Greece. Hebrew names have, indeed, come in through her religion, and are more plentiful than they are farther west; a very few were accepted from the Latin in the days when Constantinople was the seat of the Roman empire, and when the churches were one; but

scarcely one of the wide-spread 'Frank' names has ever been adopted by the Greeks. Even in Slavonic Russia the nomenclature remains almost exclusively Byzantine; the native Slave names are comparatively few, and those that come in from other nations are discarded, as at Constantinople, for some supposed Greek equivalent.

SECTION II.—*Names from Theos.*

Already in speaking of Zeus it has been explained that this and Θεός (Theos) are but differing forms of the same term for Divinity, although one became restricted to the individual Deity; the other was a generic term in heathen days, retaining, however, so much of spiritual majesty that the translators of the Septuagint employed it to express the true Creator, and thus Christians embraced it as the designation of the supreme object of worship; and when they called their children by names thus compounded, they did so as an acknowledgment of Him whom their fathers had ignorantly worshipped when some of these appellations had been first invented.

The word Theos itself had been assumed as a surname by one of the worst of the line of the Syrian Antiochus, and Theon had never been infrequent among the Greeks. Θεόφιλος (Theophilos), God-beloved, must have been so called before his Christianity, but probably not in a heathen sense, since one of the last high priests is thus recorded, and is supposed by some to have been the person addressed by St. Luke in the dedication of the Gospel and Acts, though there is some doubt whether by this term the Evangelist intended an individual, or any godly person, but thenceforward Theophilus became a name in the Church; but it has been less used on the Continent than in England. There, probably from its occurrence in Holy Scripture, and also from being

generally the name of the favourite speaker in religious dialogues, it has been in some use, and so has its feminine, Theophila, the name of the mother of Sir Joshua Reynolds, of whose father it is recorded that his habits of brevity of speech were such that when he called his wife 'The,' she understood him to ask for tea; when he called her 'Offy,' it was tantamount to ordering coffee.

English.	French.	Italian and Spanish.	Portuguese.
Theophilus	Théophile	Teofilo	Theophilo

Theokles (Θεόκλης), divine fame, was an ancient heathen name, and it is most probable that Θεκλα (Thekla) is the contraction of the feminine. St. Thekla was said to have been a disciple of St. Paul, at Anconium, and to have been exposed to lions at Antioch. Though they crouched at her feet instead of tearing her, she is considered as the first virgin martyr, and it was deemed that the highest possible praise for a woman was to compare her to St. Thekla. Another Thekla of Alexandria is believed to have been the scribe of that precious copy of the Gospels given by Cyril Lucar to Charles I., and now in the British Museum; and thus Thekla has always had high reputation in the East, though less known in the West, except that 'Tecla' is the patroness of Tarragona. The name is best known to modern Europe through the high-souled daughter of Wallenstein, an invention, it is to be feared, of Schiller, but a very noble one, when she bids her lover trust his better self, and spurn the persuasions of her father, though she herself was held out the reward of treason.

German.	French.	Italian.	Russian.
Thekla	Técla	Tecla	Tjokle

Θεόδωρος (Theodoros), and *Θεοδώρα* (Theodora), divine gift, are the most usual of these names; the first universal in the East and West, the second prevalent in the Eastern Church, but less common in the Western than the incorrect feminine Dorothea.

There were numerous saints called Theodorus; the favourite of the West being he of Heraclea, a young soldier, who burnt the temple of Cybele, and was martyred in consequence. The Venetians brought home his legend, and made him their champion and one of their patron saints, whence Teodoro has prevailed in the city of the Doge; and from a church to him at Rome the Spaniards must have taken their Teodor, the French their Théodore, and the Germans the similar Theodor, which has always been frequent there.

The ancient Britons must have known and used this name; for among their host of small saints of princely birth appears Tewdwr; and the Welsh made so much use of this form that when the handsome Owen ap Tewdwr won the heart of the widow of Harry of Monmouth, Tudor was an acknowledged surname, and in two generations more it became a royal one, in another two was lost with the childless progeny of the mighty Tudor.

Our fourth archbishop of Canterbury, Greek in birth, and springing from the same city as St. Paul, is worthy to be our own St. Theodore, since he first sketched our ecclesiastical system, and infused life and energy into the mission of St. Augustine; but the English of his time did not adopt his name, and here the Theodores are a recent introduction. They seem only to have been really hereditary in Wales, Greece, and Venice. By Greece is also meant all those Greco-Slavonic countries that received their nomenclature from Constantinople, in especial Russia, where the *th* is exchanged for *ph*, so as to produce the word Feodor; and the Germans, receiving it again from the Greek, make it Pheodor.

English. Theodore	French. Théodore	Portuguese. Theodoro	Spanish and Italian. Teodoro
German. Theodor Pheodor	Hamburg. Tedor Tetje	Russian. Feodor Fedor	Polish. Feodor
Slavonic. Todor	Illyrian. Todor Toso	Lett. Kodders Kwedders	Hungarian. Twador <hr/> Finland. Theotari

The feminine Theodora has two independent saints, a martyr and a Greek empress. It suffers no alterations except the Russian *F* at the commencement, and is not common except in the East. The West prefers the name reversed, and rendered incorrect. Dorotheus and Theodorus may indeed be exact equivalents; but the invention of Theodora makes the giver feminine instead of the gift. It is the beauty of the legend of St. Dorothea that has made her name so great a favourite. Never did pious fancy form a more beautiful dream than the story of the Cappadocian maiden, who sent the roses of paradise by angelic hands as a convincing testimony of the joy that she was reaping. The tale is of western growth, and the chief centre of St. Dorothea's popularity as a patroness was in Germany; but the name was likewise in great favour in England, where Massinger composed a drama on her story. Dorothy was once one of the most usual of English names; and 'Dolly' was so constantly heard in every household, that it finally became the generic term for the wooden children that at least as late as the infancy of Elizabeth Stuart, were called babies or puppets. In the days of affectation, under the House of Hanover, Dorothy fell into disuse, but was regarded as of the same old Puritan

character as Abigail or Tabitha; whereas, though it was worn by Mrs. Dorothy Cromwell, and many a Roundhead's daughter, it was truly owned by one of those 'black letter saints' of legendary memory whom such damsels would most have scorned. Latterly, probably from the influence of German literature, the German contraction Dora, or more properly Dore, has come in as almost an independent name, which, perhaps, ought to be translated as simply a gift, though often used as a contraction for Dorothea. In Spain it was regarded as a romantic appellation, and Cervantes celebrated *la discreta Dorotea* as the lady who, after her detection in boy's attire washing her feet, beguiled Don Quixote out of his imitation of the frenzy of Amadis and Orlando by her personation of the Princess Micomicona. In the last century, Dorinda was a fashionable English fancy embellishment, Doralice a French one—perhaps from the German Dorlisa—Dorothea Elisa. The Russian Darija is reckoned as a translation; but it does not seem probable, for the patroness of this latter was an Athenian lady, martyred with her husband, Chrysanthus, at Rome, and buried in a catacomb, which was opened in the days of Constantine the Great, and thus made them known to the East as well as the West. It must have taken much mispronunciation to turn Dorothea into Darija. The modern Greeks call the name, Thorothea.

English.	French.	German.	Bavarian.
Dorothea Dorothy Dolly Dora Dorinda	Dorothée Dorette Doralice	Dorothea Dore Dorlisa	Derede Duredel Durl
Swiss.	Dutch.	Danish.	Spanish.
Torli	Dört Dortchen	Daarte	Dorotea

Portuguese. Dorothea	Italian. Dorotea	Russian. Dorofei Darija Darha Daschenka Dorka	Polish. Dorota Dorosia
Illyrian. Doroteja Dora Rotija	Lusatian. Dora Horta Horteja Vortija	Lett. Darte Tike Tiga	Esthonian. Tigo Tio
Lithuanian. Urte	Ung. Doroltya		

Before leaving the word *doros*, we may mention the name Isidoros (*Ἰσιδωρος*), a very old and frequent one among the ancient Greeks, and explained by some to mean Gift of Isis; but this Egyptian deity is an improbable origin for a name certainly in use before the Greek kingdom in Egypt was established, and it seems more satisfactory to refer the first syllable to *is* (strength), a word which when it had its digamma was *Fis*, exactly answering to the Latin *vis* (force or strength). It commenced many old Greek names, but none that have passed on to Christian times except Isidorus, which was recommended first by one of the grim hermits of Egypt, then by an Alexandrian author, and then by three Spanish bishops of Cordova, Seville, and Badajos, the first of whom probably received it as a resemblance of the Gothic names beginning with *eisen* (iron). In consequence, Isidoro and the feminine Isidora have continued national in Spain, and Isodoros in Greece, whence Russia has taken Eesidor.

Theodotos (God-given) was in common use among the Greeks of the early empire, and apparently in Spain was corrupted into Theodosius, since Spain was the native land

of him who rendered this form illustrious, though not till it had cost his father dear, as well as all those whose appellations had the same commencement. In the reign of the cruel and suspicious Valens, a party of intriguers forestalling the invention of table-turning, interrogated a mysterious tripod on the succession of the throne, only instead of counting its raps, they supplied it with an alphabet, where it halted, like a learned pig, opposite to the significant letters $\theta\epsilon\omicron\delta$, whence they augured that the coming emperor would be one of the many thus denominated, and fixed their hopes upon a certain Theodorus. Their experiment was discovered by the emperor, who made them suffer for it, but tried another on his own account, only substituting a cock for the tripod, and covering the letters with corn, in order to see which the bird would first disclose in pecking at the grain. Again the same four appeared, whereupon the emperor tried to baulk the oracle by a summary execution of every individual guilty of writing himself Theod—, and among them even his best and most faithful general, Theodosius. But the magic prediction was not to be disappointed; the son of the slaughtered general, inheriting in Roman fashion the same appellation, was safe out of reach in the West, and in the direful distress caused by the Gothic invasion, it was Valens' own nephew, Gratian, who called Theod— to share his throne and save the empire, as Theodosius the Great. *Tewdwr*, the Welsh form, is a sign how far and wide the fame of this great emperor extended, and the feminine of the name has been in favour in many parts of Europe, copied probably from some of the Byzantine princesses. The canonized personages of the masculine and feminine forms are, however, by no means imperial; the one being a hermit, the other a virgin martyr.

English. Theodosius	Welsh. Tewdwr	French. Théodose	Italian. Teodosia
English. Theodosia	Italian. Teodosia	Russian. Feodosia	Illyrian. Desse

The Latin Christians endeavoured to imitate the sense of these names with their Adeodatus, as the Germans have with Gottgabe, and perhaps the English with Gift, which is sometimes to be found among our modern vernacular female names.

So the German Gottschalk exactly renders the Greek Theodoulos (Θεοδουλος), God's servant; but thus, though borne by a saint, has been seldom repeated. Theone is also a German feminine.

The entire race of Greek words thus derived must be carefully distinguished from the Gothic ones, which at first sight appear to resemble them: such as Theodoric, Theudebert, &c., but are all, in fact, taken from the Teuton word *Theut* (the people), the same that gives both the familiar Dutch and Teuton, though Greek and Latin pens have done their best to disguise them.

Of Theophanos we shall speak among the varieties taken from sacred festivals, but we must not leave these titles of pious signification without mentioning *Τίμοθεος* (honour God), from *τιμή* (honour or worship), the noun formed from *τίω* (to honour or esteem), connected of course with the Latin *timor* (fear), in the disgraceful sense.

Timotheus had been in use even in heathen times, as in the case of Alexander's musician,—

‘Timotheus placed on high
Amid the tuneful choir,
With flying fingers touched the lyre.’

But probably it was with a full religious meaning that the good Eunice chose it for that son who was to be the disciple of

St. Paul and the first bishop of Ephesus. From him, and from several subsequent saints, the East and West both learnt it, but it flourishes chiefly in Russia at the present day as Teemofe. In Ireland, it was taken as one of the equivalents of the native Tadhg (a bard), (was it in honour of him of the tuneful choir?) and the absurdities of Irish Tims have cast a ridiculous air over it, mingled with the Puritan odour of the Cromwellian days, such as to lower it from the estimation its associations deserve. Mr. Timothy Davison, in 1670, named his daughter Timothea, but happily his example does not seem to have been followed.*

English. Timothy Tim	French. Timothee	Italian. Timoteo	Russian. Timofei Timoscha
Polish. Tymotensz	Slavonic. Timoty	Lett. Tots	

SECTION III.—*Names from Christos.*

The Greek verb *χρίω* (*chrio*), to touch, rub, or anoint, formed the term *Χριστός*, which translated the old Hebrew prophetic Messiah (the Anointed), and thence became the title of the Saviour, the very touch-stone of faith.

Therefore it was that at Antioch the disciples came to be called *Χριστιανοί* (*Christianoi*), a Greek word with a Latin termination, the title that they accepted as their highest glory, and which has ever since been the universal and precious designation of a believer. *Chrestos* (kind) was a Greek name, and Tacitus speaks of the expulsion of the Jews from Rome, as having been caused by tumults excited by one *Chrestus*, pro-

* Smith; Jameson; Butler; Liddell and Scott; Hartwell Horne, *Introduction to the Bible*; Le Beau, *Bas Empire*; Michaelis.

bably from some confusion between their tumultuous habits, and some report of the spread of the faith of Christ. At a somewhat later period, when the heathen world would fain have accepted the morality of Christianity without its mysteries, there was an attempt at changing this denomination into *Χρεστiani* (Chrestiani), meaning only the beneficent, or even the simple and foolish, which was strenuously rejected by the orthodox, well knowing that on the retention of this single letter depended their confession of their Master's title and of their claim to membership with him. The first person who is known to have been baptised after this title, was St. Christina, a Roman virgin of patrician birth, who was martyred in 295. Her marvellous legend declares that she was thrown into lake Bolsena, with a mill-stone round her neck, but that it floated to the surface, supported by angels, and that she was at last shot to death with arrows. She is therefore, of course, patroness of Bolsena and of the Venetian States, where Cristina is often a name; and her fame travelled to Greece, Bohemia, and Hungary, from which last place the Atheling family brought it to England and Scotland in the person of Christina, Abbess of Romsey. Christian, like the other Greek names of this importation, took deep root in Scotland, where Kirstin is its abbreviation among the peasantry; and Christina, Stine, Tine, is common in Germany. John Bunyan's Christiana, as the feminine of his allegorical Christian, has made this form the most common in England. Christine, either through Germany or Scotland, found its way to Scandinavia, where the contraction is Kirste, or Kirstine. Being vigorous name-makers at the time of their conversion, the Northmen were not content to leave this as a mere lady's name inherited from the saint, but invented for themselves a masculine Christian, or Christiern as they call it in Denmark, which has belonged to many a sovereign in that kingdom, where it is especially national, and contracts into Kirsten. It is probably from the Danes that Christian as a surname passed

to the Manx family, noted in *Peveril of the Peak*. From kings so called, are named the cities of Christiana, Christiansund, and Christiansand.

English. Christian	German. Christian	French. Chrestien Chrétien	Swedish. Kristian
Danish. Christian	Netherlanda. Kerstan Karston Krischân Kruschan	Dantzic. Zan Dutch. Korstiaan	Frisian. Tsassen Tziasso Zasso Saaze
Swiss. Krista Chresta Chresteli	Polish. Krystyan	Slavonic. Kristijan	Illyrian. Kristian Kersto Hristo
Lusatian. Khrystjan Kristo Kito	Bulgarian. Krustjo	Lett. Kristo Skersto	Esthonian. Kersti Hungarian. Kerestel
FEMININE.			
English. Christiana Christian Christina Chrissie Xina	French. Christine	German. Christiane Christine Stine Tine Kristel	Bulgarian. Khrustina Lithuanian. Krikaste
Portuguese. Christinha	Spanish. Cristine	Italian. Cristina	Danish. Karstin
Slavonic. Kristina Kina	Lusatian. Krystla Kita Kitka	Lett. Kristine Kersti Skerste	Esthonian. Kirstin. Kirste

Christabel was already a name before Coleridge's time. It is to be found in Cornwall, in 1727, and in the North of England. It occurs at Crayke, in Yorkshire once, between 1538 and 1652.

From the same holy title was derived that of *Χριστοφορος* (Christ-bearer), claimed by many an early Christian as an expression of his membership, as St. Polycarp on his trial spoke of himself as *Θεοφορος*. To this title was attached the beautiful allegory of the giant ever in search of the strongest master, whom he found at last in the little child that he bore on his shoulders over the river. Simplicity soon turned the parable into credited fact, and St. Christopher became the object of the most eager veneration, especially as there had been a real martyr so called, and mentioned in the Mozarabic breviary, put to death in Lycia, and whose relics were supposed to have been at first at Toledo and afterwards at St. Denis. The sight of his image was thought to be a protection from sickness, earthquake, fire, or flood, for the rest of the day, and it was therefore carved out and painted in huge proportions outside churches and houses, especially in Italy, Spain, and Germany. The first mountain in Granada seen by vessels arriving from the African coast is called San Cristobal, as supposed to be as good an omen as the image of the saint himself, and the West Indian island was probably named in the same spirit, or else in compliment to the patron of the discoverer, whose name of Cristoval Colon we disguise as Christopher Columbus, as much as that of the island under the soubriquet of St. Kitts. The cumbrous length is cut down in England into Kit, Kester, and Chris, whence it has supplied the surnames Christopher, Christal, Kitson, and Stopher. A man named Christopher Cat is said to have kept a tavern, where a club held its meetings, and was therefore called the Kit-Cat club, and all the portraits of the members being taken in three-quarter length, that particular size is said to have acquired its technical

name of kit-cat. The modern Greeks shorten it into Christachi, and such a favourite is it everywhere that two feminines have on occasion been formed—the German Christophine and English Christophera. In Spain our old friend Punch is Don Cristoval Pulichinela.

English. Christopher Kester Kit Chris	Scotch. Christopher Christal	French. Christophe	Swedish. Kristofer Kristofel
Netherlands. Toffel Toff	German. Christoph Stoffel Stoppel	Swiss. Chrestoffel Stoffel	Italian. Cristoforo Cristovano Gristovalo
Portuguese. Ohristovao	Spanish. Cristoval	Russian. Christofer Christof	Polish. Kristof
Lusatian. Kitto	Lett. Kristoppis Kristagis	Lithuanian. Kristuppas	

Christopher was once far more common in England than it is at present. In the list of voters at Durham in the year 1500, there were thirteen Christophers, and in 1813 there were as many as ten. The Germans have also Christophilon, meaning, loved by Christ.*

SECTION IV.—*Sophia*.

Perhaps we ought to consider Sophia (Σοφία) as one of the words most closely connected with divine attributes, since its use as a name was owing to the dedication of that most gorgeous of Christian temples by which Justinian declared that he had surpassed Solomon. It was called, and it has

* Milman, *Christianity*; Liddell and Scott; Jameson.

borne the title through its four hundred years of bondage to Islam, Sta. Sophia (the holy wisdom of God), that figurative wisdom whom Christians considered the Book of Proverbs to point out as the Word of God. Moreover, the words of the 'Preacher,' in the Book of Ecclesiasticus, 'Wisdom (*Σοφία*) is the mother of fair Love and Hope and holy Fear,' had suggested an allegory of a holy woman with three daughters so called, and thus in compliment, no doubt, to the glorious newly-built church, the niece of Justinian's empress, afterwards wife to his nephew and successor, was called Sophia, which thenceforward became the fashion among the purple-born daughters, and spread from them into the Slavonian nations, who regarded Constantinople as the centre of civilization.

Through these Slavonians Sophia spread to Germany. A Hungarian princess was so called in 999; another, the daughter of King Geysa, married Magnus of Saxony, in 1074, and Saxony scattered its Sophias in the next centuries all over the neighbouring states and into Denmark, where it has always been a royal name. Very nearly had the Electress Sophia brought it to our throne, and though the unhappy Sophia Dorothea of Zelle never took her place in the English Court, her grand-daughters made it one of the most fashionable ladies' names under the House of Hanover; and though its reign has past with the taste for ornamental nomenclature, yet the soft and easy sound of Sophy still makes her hold her own.

English.	French.	German.	Danish.	Frisian.
Sophia Sophy	Sophie	Sophia Fieke	Saffi	Vye
Italian.	Russian.	Polish.	Lett.	Hungarian.
Sofia	Ssotija Ssonia Ssoniuska	Zofia Zosia	Sappe Wike	Zsofia Zsofe

That nation which invented philosophy, or love of wisdom, so early that her first philosophers, feeling after the truth in their darkness, are beyond the reach of history, could not fail to have many other names even in the earliest times from σοφός (wise), from the same root as the Latin *sapio*. Of these were Sophocles (wise-fame); and it would be tempting to add Sophron, but this is in the original Σώφρων, and signifies sound or temperate in mind, from σῶς (whole or sound). The first Sophron was a comic writer of unknown date, but his derivatives, Sophronius and Sophronia, by their imposing length, have recommended themselves as the titles for the most weighty and serious teachers in the instructive dialogues of the eighteenth century.

As to Sophonisba, she must have had a Carthaginian or Numidian name, thus transmuted by Latin writers. As the subject of Scipio's generosity, she became a heroine for painting and tragedy, and her name was unfortunate to the poet Thomson when his pathetic line,

‘O Sophonisba, Sophonisba O,’

was parodied by wicked wits—

‘O Jemmy Thomson, Jemmy Thomson O!’

Otherwise we are not aware of its revival except in the noted case of the transformation of the marchioness into Sophonisba Sphinx!*

SECTION V.—*Petros*.

Great is the controversy that hangs on the form of Πέτρος, the surname divinely bestowed upon the faithful disciple Simon Barjona, when he made his great confession of faith in the Godhead and Messiahship of his Master.

‘Thou art *Petros* (a stone), and on this *Petra* (a rock) I will build my Church,’ are the words. Roman Catholics

* Liddell and Scott; Smith; Jameson; Anderson, *Noble and Royal Genealogies*; Michaelis.

endeavour to ground the alleged supremacy of their Church upon that of the Prince of Apostles, declaring that he, Petros, was the rock on which the Church should be founded; while Anglicans, looking more closely and candidly at the Greek, observe that for 'this rock' is used the word *Petra*, signifying the whole living rock or crag, a fit foundation, and doubtless meaning the confession of faith newly uttered by Simon Barjona, while the name given to him is Petros, which signifies a part of the rock, a stone, thus owning the apostle as a portion of the Rock of Ages, but not the rock itself. So deep is the doctrine conveyed by one termination!

The apostle was sometimes called in his own lifetime by the Hebrew or Syriac equivalent *Κηφᾶς*, or Cephass; but Petros, or Petrus, being both Greek and Latin words, he went down to posterity thus distinguished. His martyrdom at Rome and the Roman claim to him as the first occupant of their See, the *Cathedra Petri*, or chair of Peter, made him the first object of their veneration among saints, next to the Blessed Virgin, looking to him as they did as the foundation of their pre-eminence as a patriarchate, and as the Porter of Heaven. Many a Pietro was called after him in Italy to be cut down into Piero or Pier, and amplified into Pietruccio, or Petruccio and Petraccio. The devout Spaniards caught up the name, and had many a Pedro, nay, three Pedros at once were reigning at a time in three Peninsular kingdoms, and the frequency of Perez as a surname shows how full Spain is of the sons of Pedro. France had many a Pierre, Pierrot, or in Brittany, Peronnik. Perrault, a common surname, may be a derivation from it, as is St. Pierre, one of the territorial designations. Before the Revolution, for some unknown reason, La Pierre and La France were the unvarying designations of the two lackeys that every family of any pretension always kept in those days of display.

England had Peter, which Peter-pence, perhaps, hindered from being a favourite, and borrowed from the French, Piers and Pierce, which, with Peters, Perrins, and Peterson, are the surnames, the last, probably, directly taken from the Petersen of Holland or Denmark. Feoris is the Erse version of Pierce, and the Anglo-Irish family of Bermingham took the surname of MacFeoris from a favourite ancestor so called. Pedder or Peer are both much used in the North, and Peter in Germany; while the great Muscovite made Petr notable in his empire. The Irish, regardless of the true history of Patricius, want to make St. Patrick a namesake of St. Peter, and make all their Paddys own not only their national apostle, but the prince of apostles, for their patrons. The feminines of Peter are Petronilla, said to have been his daughter, and whence has come Petronilla in Spanish, Petronille shortened into Nille in Norway, Pernel or Parnel, once exceeding common, though now forgotten, in England; but other female names have been made direct from the saint, Peronetta in Italy, Perretta in France, and even Petrina in Scotland. A little bird has taken its name from St. Peter, the little stormy Petrel, so called from her fearless walking on the waves in the storm, and the Spanish name of the John Dory is San Pedro, from the mark of St. Peter's thumb.*

English. Peter Piers Pierce	French. Pierre Pierrot Perrin Peire	Swedish. Per	Danish. Peder
Dutch. Pieter Piet	Italian. Pietro Piero Pier Pietruccio	Spanish. Pedro	Portuguese. Pedro Pedrinho

* Liddell and Scott; O'Donovan; Michaelis.

Russian. Petr Petruscha Petrinka	Polish. Picti Pies	Illyrian. Petai Pero Petrica Pejo	Lusatian. Pjeti Petsch Peto
Bulgarian. Petur Petko	Lett. Peteris	Esthonian. Pedo Pet	Kelt. Pétar Feoris Per Petrik
FEMININE.			
English. Petrina Petronella Pernel	French. Perette Petronelle Petrine	Italian. Petronilla German. Petronille Nelle Nillel	Portuguese. Petronilha Illyrian. Petra Petrija Petrusa

SECTION VI.—Names of Immortality.

Rejoicing that 'life and immortality had been brought to light' quickly broke out in the very names given to Christians at their baptism, and full of import were the appellations invented in these early ages of the Church, to express the joyful hope of everlasting life.

Even in the Sanscrit, *a-mrita* expresses the elixir of life, 'the amreeta cup of immortality,' which terminates the woes of Kailyal in the *Curse of Kehama*, and according to Hindo-myth was produced by the celebrated churning of the ocean. The name is traced to a privative and *mri*, a word to be met with again in *mors*, murder, &c., and the notion of a water of life continued to pervade all the Indo-European races. Among the Greeks this life-giving elixir was ἀμβρόσια (*ambrosia*), immediately derived from ἀμβροτος (*immortal*), a

word from the same source. In various legends this ambrosia served to express the human craving for heavenly and immortal food, until, at length in later times, ambrosia came to be regarded as the substantial meat of the gods, as nectar was their drink.

It was reserved for Christianity to proclaim the true ambrosia, the veritable food of Paradise, and thus it was that Ambrosios became a chosen name amongst them, borne in especial by that great Archbishop of Milan, who spent one of the most illustrious lives recorded in Church history. Already, as we may suppose, his fame had spread to Britain when Aurelius Ambrosius, the brave champion who so long withstood the Saxon invaders, bore it and left it to Ambresbury, and to the Welsh as Emrys. The Church has never forgotten this great saint; and Milan, where his own liturgy has never been discontinued, is especially devoted to her Sant' Ambrogio, but his history is perhaps a little too much in the clear light of day to afford the convenient shadow requisite for name-spreading legend, and his name has but moderate popularity. If St. Ambrose had not inherited his name from his father, it would have seemed an allusion to the swarm of bees that settled upon his cradle, presaging his future greatness and sweetness.

English. Ambrose Brush	French. Ambroise	Italian. Ambrogio	Spanish. Ambrosio	Russian. Amvrossij
Polish. Ambrozij	Bohemian. Ambroz	Lusatian. 'Bros Mros Brosk Mrosk	Hungarian. Ambrus	Welsh. Emrys

In the same spirit was formed **Ἀθανάσιος* (Athanasios), from the word *θάνατος* (death). The Undying was in itself a name

of good hope for a Christian, and it became dear to the Church at large through the great Alexandrian patriarch, the bulwark of the faith. Yet, though it was the Latin Church that adopted the creed, or rather hymn, called after him, though not of his composition, it is the East where his name has been kept up; the West, though of course knowing it and using it for him individually, shows no namesakes except in Italy, where it is probably a remnant of the Greek influence upon Venice and Naples. The feminine Atanasia is, I believe, solely Italian.

French.	Italian.	Russian.	Servian.
Athanase	Atanasio Atanagio	Afanassij	Atanacko

So again the new Christians took the old word ἀνάστασις (meaning an awakening or raising), from ἀνίστημι (to make, to stand up), and used it to signify the Resurrection; then formed from it Ἀναστάσιος (Anastasios), of the Resurrection,—having the elements of the Resurrection within him or her, for the feminine Anastasia was as early and as frequent as the masculine; indeed the strange caprices of fate have decreed that, though the masculine form is exceedingly common all over the Eastern Church, it should, in spite of three saints in the calendar, one of papal dignity, be almost unused in the West, except in Bavaria, whilst the feminine, borne by two virgin martyrs, is prevalent everywhere, and more so in Ireland than in any other country, probably from some supposed similarity to some native name, perhaps Ainé (joy), but there is no tracing the freaks of Keltic equivalents. England once used the name more than at present, and then Anglicised it into Anstace. It is possible that the surname Anstice may be from the masculine; Anstiss, Anstish, Anstyce, all occur

frequently as *female* names in the elder pages of a Devonshire parish, where Anstice is now a surname. Anstis Squire is in the Froxfield register in 1587, and the name must once have been much more usual.

French. Anastase	Italian. Anastagio	Polish. Anastazij	Bavarian. Anastael Stas Stasl Stasi
FEMININE.			
English. Anastasia Anstace	Irish. Anastasia Anty Stacy	French. Anastasio	Russian. Anastasia Nastassja Nastenka

Amongst these well-chosen baptismal titles may be mentioned Ζωή (Life), no doubt given as meaning that the principle of Eternal Life was then implanted. It is strange that neither the Eastern nor Western calendar shows a Zoë, though a woman thus entitled was said to have been cured of dumbness by a miracle of St. Sebastian, and afterwards to have been the first of the martyrs in the persecution in which he died, about the year 286. After this, Zoë became frequent among the women of the Greek Church, belonging to many of the royal ladies of the Blachernal, among others to her who endeavoured to shake the constancy of the sea-king, Harald Hardrada, to his Muscovite Elisif. From the lower empire it travelled to Russia, where Zoia is at present very common, and in the time of romantic interest in the new Greek kingdom, Zoë became fashionable in France, and still is much used there.*

* Liddell and Scott; Southey, *Notes to Curse of Kehama*; Snorre Sturleson, *Heimskringla*; Le Beau, *Bas Empire*.

SECTION VII.—*Royal Names.*

Σέβας (Sebas), awe or veneration, was compounded into the word Σεβαστός (Sebastos), as a translation for Augustus, the imperial title coined by Octavianus to express his own peculiar sacred majesty.

It was not, however, apparently used for the original Augustus; at least St. Luke calls him Αὔγουστος; and its technical use probably did not begin till the division of the empire by Diocletian, and his designation of two emperors as Augusti or Sebastoi, with their heirs as Cæsars.

Subsequently to this arrangement no one would have dared to assume the name so intimately connected with the jealous wearers of the purple; and, accordingly, it was a contemporary of the joint emperors, who is the martyr-saint of this name—Sebastianus, a soldier at Rome, who, when other Christians fled, remained there to encourage the flock in the first outburst of the last persecution. He endured a double martyrdom; first, by the well-known shower of arrows directed against him; and next, after his recovery under the care of a pious widow, who had carried away his supposed corpse to bury it, he defied the emperor again, and was beaten to death by clubs in the arena.

Devout women buried him in the catacombs, and his name slept for a hundred years at least till Pope Damasus built a church over his catacomb, which has ever since been called after him, and subsequent popes made presents of his relics to Tuscany, France, and other countries. A notion arose, Mrs. Jameson thinks, from his arrows reminding the classical world of the darts of Apollo, that he was connected with pestilence; at any rate, there is an inscription in the church of St. Peter ad Vincula, explaining how, in 680, during the prevalence of a great plague at Rome, a holy man received an intimation that it should abate on the erection of an altar to St. Sebastian in that church. The altar is in existence,

and beside it a mosaic, showing the saint as an aged, clothed, and bearded man, very unlike the handsome, undraped youth whose contortions have grown more excessive and undignified in proportion to the anatomical turn of art. He was a great favourite, both as soldier, martyr, and guard from pestilence; and to him was ascribed the relief of Milan from the great plague of 1575, and of Lisbon in 1599. He must to the half-converted Germans have taken the place of Thor. In Tergan there was a bell dedicated to him, inscribed '*Sanctus Sebastianus, Thor vester, et noster.*' His name is thus found all over Europe, though less commonly in England and the Protestant parts of Germany than farther south. Indeed its especial home is Portugal, where it must have been specially cherished in memory of the rash Don Sebastiao, the last of the glorious House of Avis, for whose return from the fatal African campaign his country so long looked and longed.

The city of Sevastopol, so sad yet so gallant a memory to us English, has one of the few modern names composed correctly according to ancient laws of language. It is not, however, named after the saint, but is like Sebaste of old, the city of the emperor.

English. Sebastian	French. Sebastien Bastien	Italian. Sebastiano Bastiano Basto	Spanish. Sebastian
Portuguese. Sebastiao Bastiao	German. Sebastian Bastian	Norse. Sebastian Baste	Bavarian. Bastian Basti Wastel
Swiss. Bastia Bastiali Bascho	Russian. Ssevastjan	Slavonic. Bostjan Bostej	Hungarian. Sebestyen

FEMININE.

German.	French.	Russian.	Bohemian.
Sebastiane	Sebastienne	Ssevastjana	Sebesta

More ancient was the term *Βασίλειος* (*basileus*), a king or prince, properly answering to the Latin *rex*, as did *Sebastos* to *Augustus*, but usually applied in the Greek-speaking countries to the emperor. Thence came many interesting words, such as the term used in the empire for courts of royal judgment, *Basilica*, whence upon their conversion into places of Christian worship, the title *Basilicon* became synonymous with church.

So, too, that royal looking serpent who was supposed to wear a crown on his head, and to kill with a look, was the *basilisk*; and the familiar *basilicon* ointment was so termed as being fit for a king.

Βασίλειος (kingly) was not infrequent among the early Christians, and gained popularity through that great father of the Church, the Bishop of Neo-Cæsarea, as well as other more obscure saints. It is extremely common in the Eastern Church, and especially in Russia, where the first letter suffers the usual change into *V*. There, indeed, it endures the general lot of popular names, and descends to the brute creation; for the male cat goes by the title of *Vaschka*, as does the female of *Maschka*. The feminine *Basilia* is still in use among the modern Greeks, and once even seems to have been known among English ladies, since the sister of Earl Strongbow is thus recorded in history, but its use has died away amongst us.

English.	French.	Italian.	Russian.	Polish.
Basil	Basile Basine	Basilio	Vassilij Vasaka	Bazyli
				Illyrian. Vassilij Vaso

Tyrannos (Τύραννος), which properly meant a master, but was used by the early Greeks for a man who had more power than suited their republican systems, has passed into the obnoxious sense of tyrant in its progress to us. The only person I know of thus named was that Tyrannus in whose school St. Paul daily disputed; but it is worth noting as one that we shall meet again as the Tiern or Tighearn of the Gael.*

SECTION VIII.—*Irene.*

In heathen days Ειρήνη (Eirene), peace, was personified and adored as a goddess; in Christian times, when peace on earth was preached, she was formed into a name—that which we know as Irene. Irene was the pious widow, whose cares revived St. Sebastian after his first martyrdom, and in 303, three sisters Agape (love), Irene, and Chionia underwent martyrdom at Thessalonica, but Irene seems to have absorbed almost all the subsequent honour, although Agapè is occasionally to be found in modern Greece, and formed the masculine surname Agapetus, once the property of a pope, and still used in Russia.

Irene was extremely frequent among the Greek empresses, and belonged to the lady who would fain have added herself to the list of Charlemagne's many wives. Thence the Russians have it as Eereena, and in that ancient Greek colony at Sorrento, where the women's features so strongly re-call their Hellenic descent, Irene is continued as one of their baptismal names.

Thence was derived the name of the great father of the Church, Ειρηναίος (Eirenaïos), Irenæus; but few of the fathers had popular names, and Irenæus has been little copied, except in Eastern Europe, where the Russians call it Irinej, and the Hungarians, Ernijó.

The Teuton *fried* and Slavonic *mir* have been infinitely more

* Jameson; Gibbon; Butler; Pott; Michaelis; Munter, *Geschichte des Christenthums in Danemark and Norwegen.*

fruitful in names than the Greek Irene, and as to the Roman *pax*, its contributions to nomenclature are all posthumous.

Erasmus, comes from *εράω* (*erao*), to love. The first Erasmus was tortured to death by Diocletian's persecution, at Formici, whence his relics were transferred to Gaeta, and he there became the patron of the Mediterranean sailors, who used to invoke him as St. Ermo or St. Elmo, at the approach of a storm, and thus was thought to send the pale pure electric light that skimmers on the topmast, warning the sailor of the impending storm. Erasmus was assumed by the learned Dutchman, under the belief that it translated his name of Gerhard (*really* stern war, or strong spear), and from him Rasmus and Asmus are common in Holland, and Rasi has somehow found its way to Bavaria. Russia, too, has Jerassom, but this name lies in doubt between Erasmus and Gerasimus (the venerable), one of the early ascetics of Palestine.

Gelasius, the laughter, was the name of a pope, and for that reason was considered as appropriate and ecclesiastical. It has had the strange lot of being used in Ireland as the substitute for their native name of Giolla Iosa, or servant of JESUS, and was actually so used by the Primate reigning at the time of the English annexation of Ireland.*

SECTION IX.—*Gregorios.*

Γρηγόριος (*Gregorios*), came from *γρηγορέω*, a late and corrupt form of the verb *εγείρω* (to wake or watch). A watchman was a highly appropriate term for a shepherd of the Church, and accordingly Gregorios was frequent among the early bishops of the Church. Gregorios of Nyssa, the friend of St. Basil, Gregorios Thaumaturgos, or the wonder-worker, and others of the same high fame contributed to render it highly popular in the East, and in the West it was borne by that greatest and best of papal watchmen to whom the English Church looks back as the original awakener of her faith.

* Le Beau; Smith; Michaelis.

The Seventh Gregorius, he who bore that title instead of his baptismal Hildebrand, made his fold into a fortress, and so extended the honours of his papal appellation, that it has been borne by no less than sixteen occupants of the chair of St. Peter.

It has, however, been far less popular among those who own their sway than among the Eastern Christians who are free from it, and though we find it in Scandinavia, this is only as a modernization of the Norse Grjotgard, while the Macgregors of Scotland draw their descent not from Gregory, but from Grig or Gairig, a Keltic word meaning the fierce.*

English. Gregory	French. Gregoire	Italian. Gregorio	Danish. Gregos Gregus
	German. Gregor Gregus		Swedish. Greis
Russian. Grigorij Grischa	Polish. Grzegorz	Bohemian. Rehor	Slavonic. Gregor Grega Gorej
Illyrian. Gregorije Gerga	Lett. Grigg	Lithuanian. Greszkus Grygallis	Hungarian. Gergelj Gero

SECTION X.—*Georgos*.

The Maronite Christians have a tradition that Georgos was a Christian sentinel at Damascus, who connived at the escape of St. Paul, when he was let down in the basket, and was therefore put to death; but whether this be true or false, among what may be called the allegorical saints of the Greek Church, one of the most noted is our own patron Γη (Ge), earth, and ἔργω (ergo), anciently Φεργω (fergo), descended from the same source as our own verbs to work and to urge, formed Γεώργιος (earthworker or husbandman). A Cap-

* Michaelis; Butler.

padocian saint and martyr, of whom nothing was known but that he had been a soldier and died in the last persecution, bore the name of Georgios, and was deeply revered in the East, where Constantine erected a church in his honour at Byzantine. As in the case of St. Christopher, and probably of St. Alexis, this honoured name became the nucleus of the allegory, the warrior saint contending with the dragon, and delivering the oppressed Church, and of course the lovers of marvel turned the parable into substance. In 494, Pope Gelasius tried to separate the true Georgius from the legend, which he omitted from the offices of the Church, but popular fancy was too strong for the pope, and the story was carried on till the imaginations of the Crusaders before Jerusalem fixed upon St. George as the miraculous champion whom they beheld fighting in their cause, as Santiago had done for Galicia. Thereby Burgundy and Aquitaine adopted him as their patron saint; and the Burgundian Henry carried him to Portugal, and put that realm under his protection; as a hundred years later Richard I. did by England, making 'St. George for merry England' the most renowned of battle-cries. From Burgundy he was taken by the Germans as a patron; and Venice, always connected with Greece, already glorified him as her patron, so that 'in the name of St. George and St. Michael I dub thee knight,' was the formulary throughout half Europe, and no saint had so many chivalrous orders instituted in his honour. He became the English member of the Seven Champions of Christendom, and figured in many a mystery and morality, nay, he still survives in the performances of the Christmas Mummers, who, however their play may vary in different parts of the country, never fail to enact St. George. In some places, however, the succession of four Georges on the throne occasioned the village fancy to suppose that the warrior was only the reigning monarch, and for the seven years of William IV., the champion was turned into King William, and might never have returned to his true title, but for the accession of a female sovereign.

Still the name was less early used in the West than might have been expected, perhaps from the difficulty of pronunciation. Georgios always prevailed in the East, and came to Scotland in the grand Hungarian importation, with the ancestor of the House of Drummond, who bear three wavy lines on their shield in memory of a great battle fought by the side of a river in Hungary, before the Atheling family were brought back to England, attended by this Hungarian noble. On the usurpation of Harold, he fled with them to Scotland, and there founded a family where the Eastern Christian name of George has always been an heir-loom. It was probably from the same Hungarian source that Germany first adopted Georg, or Jürgen, as it is differently spelt, and thence sent it to England with the House of Brunswick; for, in spite of George of Clarence, brother of Edward IV., and a few other exceptions, it had been an unusual name previously, and scarcely a single George appears in our parish registers before 1700, although afterwards it multiplied to such an extent as to make it doubtful whether George, John, or Charles be the most common designation of Englishmen. The almost entire lack of surnames formed from it proves how recent is its popularity, but it sometimes stands alone as a surname, and St. George came in with the Normans, as once a territorial title.

The feminine is quite a modernism. The first English lady on record, so called, was a godchild of Anne of Denmark, who caused her to be christened Georgia Anna. The name had, however, previously existed on the Continent.

Venice took its Giorgio direct from Greece, but the name was not popular elsewhere in Italy; and at Cambrai, an isolated instance occurs in the year 1300, nor has it ever been common in France. The Welsh Urien (Uranus) descends from heaven to earth by considering George as his equivalent. The Irish translate the name into Keltic as Seoirgi.*

* Liddell and Scott; Jameson; Butler; Michaelis; O'Donovan.

English. George Georgy	Scotch. George Geordie	French. Georges Georget	Italian. Giorgio
Spanish. Jorge	Portuguese. Jorge Jorgezinho	Wallachian. Georgie	Provençal. Jortz
German. Georg Jurgen	Frisian. Jurgen Jurn	Bavarian. Görgel Gergel	Swiss. Jörg
Swedish. Göran	Danish. Georg Jorgen	Dutch. Georgius Joris Jurriaan Jurria	Russian. Gayeirgee Georgij Jurgi Egor Egorka
Polish. Jerzy	Bohemian. Jiri	Slavonic. Jurg Jurck	Illyrian. Giuraj Giuro Ginko Djuradj Djurica Juro Jurica
Lusatian. Juro Jurko	Lett. Jorrgis Jurrusch	Lithuanian. Jurgis Jurguttis	Esthonian. Jurn
FEMININE.			
English. Georgiana Georgina	French. Georgine Georgette	German. Georgine	Portuguese. Georgeta
			Illyrian. Gjurjija Gjurgjinka

SECTION XI.—*Barbara*.

Of the four great virgin saints, revered with almost passionate affection in the Roman Catholic Church, each has been made the representative of an idea. Probably Agnes, Barbara, Katharine, and Margaret were veritable maidens who perished in the early persecutions, and whose lives, save for some horrible incident in their tortures, were unknown; but around them crystallized the floating allegories of the Church until Agnes became the representative of the triumph of innocence, Margaret of the victory through faith, Katharine of intellectual, and Barbara of artistic devotion. There was a speedy lapse from the allegory to the legend, just as of old, from the figure to the myth; and the virgins' popularity in all countries depended, not on their shadowy names in the calendar, but on the implicitly credited tales of wonder connected with them.

Barbara was said to be a maiden of Heliopolis, whose Christianity was revealed by her insisting that a bath-chamber should be built with three windows instead of two, in honour of the chief mystery of the Creed. Her cruel father beheaded her with his own hands, and was immediately destroyed by thunder and lightning. Here, of course, was symbolized the consecration of architecture and the fine arts to express religious ideas, and St. Barbara became the patroness of architects, and thence of engineers, and the protectress from thunder and its mimic, artillery. Her name has thus been widely spread, though chiefly among the daughters of artificers and soldiers, seldom rising to princely rank. It is from the Norman village of St. Barbe that the old English family so called takes its surname, although claiming pure Saxon blood. Barbara is the feminine of *βαρβαρος* (a stranger), the term applied by the Greeks to all who did not speak their own tongue. Horne Tooke derives it from the root *bar* (strong), and thinks it a repetition of the

savage people's own reduplicated bar-bar (very strong); but it is far more probably an imitation of the incomprehensible speech of the strangers; as, in fact, the Greeks seem rather to have applied it first to the polished Asiatic, who would have given them less the idea of strength than the Scyth or the Goth, to whose language *bar* belonged in the sense of force or opposition. It is curious to observe how, in modern languages, the progeny of the Latin *barbarus* vary between the sense of wild cruelty and mere rude ignorance, or ill-adapted splendour.

English. Barbara Bab Barbary	Scotch. Babie	French. Barbe	Italian. Barbara
Danish. Barbraa	German. Barbara Barbeli Barbechen	Swiss. Baba Babali Babeli	Russian. Varvara Varinka
Slavonic. Barbara Barba Barbica	Illyrian. Barbara Varvara Bara Vara Barica	Bohemian. Barbora	Lusatian. Baba Babuscha
Lett. Barbule Barbe Babbe	Lithuanian. Barbe Barbutte	Hungarian. Borbola Boris	

The true old English form is Barbary. It appears thus in all the unlatinized pedigrees and registers; and the peasantry still call it so, though unluckily it is generally turned into Barbara in writing.*

* Jameson; Horne Tooke; Michaelis.

SECTION XII.—*Agnes.*

The word *αγος* (*agos*), a matter of religious awe, gave the adjective *αγνος* (*agnos*), sacred or pure, whence was named the tree whose twigs the Greek matrons strewed on their beds during the festival of Demeter, and which the Romans called by a reduplication of its title in both languages, the *Agnus Castus*. *Agnus*, the Latin for a lamb, is said to have come from the consecration of those creatures to sacred purposes; and thence, too, came *Agnes*, the name of the gentle Roman maiden, the place of whose martyrdom named the church of *Sant Agnese*. It is said to have been built by Constantine the Great only a few years after her death, on the spot where she was put to the utmost proof; and it retains an old mosaic, representing her veiled only by her long hair, and driven along by two fierce soldiers.

Another very ancient church of *Sant Agnese* covers the catacomb where she was interred, and she has always been a most popular saint both in the East and West, but most especially at her native city. There a legend became current, probably from her name, that as her parents and other Christians were weeping over her grave in the catacomb, she suddenly stood before them all radiant in glory, and beside her a lamb of spotless whiteness. She assured them of her perfect bliss, encouraged them, and bade them weep no more; and thus in all later representations of her, a lamb has always been her emblem, though it does not appear in the numerous very early figures of her that are still preserved.

A custom arose at Rome, which remains to the present day, that on her feast, the 21st of January, two lambs are brought to the pope to be blessed in her church, after which they are shorn, and the wool spun and woven by nuns into the palls presented by the pope to each primate.

Strangely and sadly enough, the fact that the Gospel for her day was the parable of the ten virgins, and that her vigil was, therefore, specially marked, as well as that she was accused of magic arts, and demanded by her persecutors who was her betrothed, resulted in the English superstition, that by watching and fasting on her eve, maidens could discover their fate in marriage; nay, by praying nine times to the moon, and fasting on three St. Agnes' eves in succession, they could secure whom they would. A saint who was the object of so many legends could not fail of numerous votaries, and Agnes was common in England and Scotland, and was a royal name in France and Germany. The Welsh form is Nest. A Welsh Nest was the mother of Earl Robert of Gloucester. Ines, as the Spaniards make it, indicating the liquid sound of the *gn* by the cedilla, gained a mournful fame in Portugal by the fate of Inez de Castro, and Inesila has been derived from it, while the former English taste for stately terminations to simple old names made the word Agneta. It is more common in Devonshire than in other counties. In Durham, there is a curious custom of calling any female of weak intellect, 'a Silly Agnes.' Italy has invented the masculine Agnolo and Agnello, often confounded with Angelo, and used as its contraction.*

English.	Welsh.	Manx.	French.
Agnes Aggie Agneta	Nest	Nessie	Agnes Agnies
Italian.	Spanish.	Portuguese.	Swedish.
Agnese Agnete Agnesca	Ines Inesila	Inez	Agnes Agneta

* Jameson; Brand, *Popular Antiquities*; Liddell and Scott; Michaelis.

Danish. Agnes Agnete	Russian. Agnessa Agnessija	Polish. Agnizka	Slavonic. Neza Nezika
		Bohemian. Anezka	
Servian. Janja	Lett. Agness Nese	Esthonian. Neto	Lithuanian. Agnyta.
Lusatian. Hanza			

SECTION XIII.—*Margaret.*

No name has been the occasion of more pretty fancies than *Μαργαρίτης* (a pearl), itself taken from the Persian term for the jewel, *Mervarid* (child of light), in accordance with the beautiful notion that the oysters rising to the surface of the water at night and opening their shells in adoration, received into their mouths drops of dew congealed by the moon-beams into the pure and exquisite gem, resembling in its pure pale lustre nothing so much as the moon herself, '*la gran Margherita*,' as Dante calls her. The thought of the pearl of great price, and of the pearl gates of the celestial city, no doubt inspired the Christian choice of *Margarite* for that child of light of the city of Antioch in Pisidia, whose name as virgin martyr standing in the Litany without any authentic history, became, before the fifth century, the recipient of the allegory of feminine innocence and faith overcoming the dragon, even as St. George embodied the victory of the Christian warrior. Greek though the legend were, as well as the name, neither flourished in the Eastern Church; but Cremona laid claim to the maiden's relics, and

Hungary in its first Christianity eagerly adopted her name, and reckons two saints so called in the eleventh century, besides having sent forth the sweet Margaret Etheling, the wife of Malcolm Ceanmohr, the gentle royal saint of the Grace Cup, who has made hers the national Scottish female name. From Scotland it went to Norway with the daughter of Alexander III., whose bridal cost the life of Sir Patrick Spens; and it had nearly come back again from thence with her child, the Maid of Norway; but the maid died on the voyage, and Margaret remained in Scandinavia to be the dreaded name of the Semiramis of the North, and was taken as the equivalent of Astrid and of Grjotgard. From Cremona Germany learnt to know the child-like Margarethe, one of the saints and names most frequently occurring there; and Provence, then an integral part of the Holy Roman Empire, likewise adopted her. From her was called the eldest of the four heiresses of Provence, who married St. Louis, leaving Margu rite to all perpetuity to the French princesses. Her niece, the daughter of Henry III., was the first English Margaret; but the name was re-imported from France in the second wife of Edward I., and again in Margaret of Anjou, from whom was called Margaret Beaufort, mother of Henry VII., and founder of the Lady Margaret professorship.

In her grand-daughter, Margaret Tudor, it ceased to be royal in England, though it had taken root among the northern part of the population, while, strangely enough, it hardly ever occurs among the southern peasantry. The Italian reverence for Margherita, or Malgherita, as they called her, was increased by the penitence of Margherita of Cortona, whose repentance became so famed that she was canonized; and for the sake of her humility the daisy became her especial symbol, and took its French title of margu rite, which still survives in England as magweed, the local name of the *chrysanthemum leucanthemum*, or ox-eye daisy. The flower of the virgin martyr is the poppy, in allusion to the

dragon's blood, and the Margarets of the days of emblems were divided between pearls and daisies. St. Louis is said to have had for his device a ring of fleurs-de-lys and daisies, with the motto, 'Can we find love beyond this ring?' If true, this would prove that the daisy was Marguérite before the time of the penitent of Cortona, and that the distinction was a late one. Margaret of Anjou assumed the daisy, with which the book given to her by stout Earl Talbot is plentifully besprinkled. Marguérite de Valois, the brave and clever sister of Francis I., was called '*La Marguérite des Marguérites*,' but the pearl was her device. Many are the contractions of this favourite name, too long for the popular mouth. The oldest is probably the Scottish Marjorie, as Bruce's daughter was called, and which cut down into Maisie, the 'proud Maisie' of the ballad, and later into Mysie, and was treated as a separate name. Mr. Lower tells us that the surname of Marjoribanks is derived from the barony of Raltio, granted to Marjorie Bruce on her marriage with the High Steward of Scotland. Margaret turned into Meg before the time of 'Muckle-moued Meg of the Border,' or the much prized 'Mons Meg,' and this as well as Maggie was shared with England, which likewise had Margery and Marget, as well as the more vulgar Peggy and Gritty, and likewise Madge, the soubriquet given to owls, as was magot-pies, or magpies, to those bright black-and-white birds to whom so much quaint superstition has always attached.

The French contraction was in the sixteenth century Margot, according to the epitaph, self-composed, of the Austrian, Flemish, or French damsel, who was so nearly Queen of Spain :

'Ci gît Margot, la gentille demoiselle,
Qui a deux maris et encore est pucelle.'

But Gogo is not an improved amendment. Marcharit is the Breton form.

In Germany the murdered child in the universal story of the *Machandal Baum*, says—

‘Meine swester die Marleeniken
Socht alle meine Beeniken.’

Just as in England and Scotland—

‘My sister Margery, gentle May,
Took all my little bones away.’

Grethel also figures in various ‘*Mahrchen*,’ but Gretchen is now most common, and is rendered classical by Goëthe. Mete, in the time of Klopstock’s sway over the lovers of religious poetry, was very fashionable; and Meta almost took up her abode in England, though the taste for simplicity has routed her of late. Some would have us believe that the English Peggy is the remains of the Danish *pige* (a girl), the word that has suffered that startling change in the sign of the Pig and Whistle, once the Pige Washael (the maiden’s greeting), i.e. the salutation of the Blessed Virgin!

Denmark, which with the Semiramis of the North has a full right to domesticate the name, calls it Mette and Maret, and places it in many a popular tale and ballad as Metelill, or little Margaret.

English.	Scotch.	French.	Italian.
Margaret	Margaret	Marguërite	Margherita
Margaretta	Marjorie	Margot	Malgherita
Margery	Maisie	Margoton	Ghita
Maggy	Maggie	Goton	Rita
Meggy	Meg	Gogo	
Madge	May		
Marget			
Peggy			
Gritty			
Meta			

Spanish. Margarita	German. Margarethe Grete Gretchen Grethe Grethel Grel Marghet Mete	Swiss. Margarete Gretli	Danish. Margarete Mette Maret Melletel
Portuguese. Margarida			
Polish. Margareta Malgorzata Malgosia	Bohemian. Markota	Slavonic. Marjarita Marjeta	Finland. Reta
Lett. Margrete Greta Maije Madsche	Esthonian. Maret Kret Kröt	Lithuanian. Magryta Gryta Greta	Hungarian. Margarta Margit

Even the modern German Jews use it and call it Marialit; and the vernacular Gaelic contraction used in Ireland is Vread, though Mairgreg is the proper form.*

SECTION XIV.—*Katharine.*

The maiden martyr, whose name was chosen as the centre of the allegory of intellectual religion, was *Kαθαρινή* (Katharinè), Catharina, in Latin, from a virgin martyr of Alexandria, whose history being unknown, became another recipient of a half-allegorical legend. It is not found recorded earlier than the eighth century, and, indeed, the complete ignorance of the state of the Roman empire, shown by making her the daughter of a King of Egypt, argues its development at a very late period. Her exceeding wisdom, her

* Reeves, *Conchology*; Liddell and Scott; Butler; Michaelis; Grimm; Weber, *Northern Romana*.

heavenly espousals, her rejection of the suit of Maximum, the destruction of the wheels that were to have torn her in pieces, her martyrdom by the sword, and the translation of her body by angels to Mount Sinai, are all familiar through the numerous artistic works that have celebrated her. The legend is thought to have grown up to its full height among the monks of the convent that bears her name at the foot of Mount Sinai. And the many pilgrims thither had the zest of a new and miraculous legend, such as seems always to have been more popular than the awful truth beside which it grew up; but it never obtained credit enough in the East to make Katharina come into use as a name in the Greek Church, and it was only when the Crusaders brought home the story that it spread in ballad and mystery throughout the West. Indeed, the name did not prevail till it had been borne by the Italian devotee, Santa Caterina of Sienna, who tried to imagine the original Katharina's history renewed in herself, and whose influence is one of the marvels of the middle ages. Before this, however, the fair Katharine, Countess of Salisbury, had been the heroine of the Garter, and John of Gaunt had named the daughter, who, as Queen of Castille, made Catalina a Spanish name, whence it returned to us again with Katharine of Aragon; but in the meantime Catherine de Valois, the Queen of Henry V., had brought it again from France.

The cause of the various ways of spelling this word would appear to be that the more ancient English made no use of the letter *K*, which only came in with printing and the types imported from Germany. Miss Catherine Fanshaw wrote a playful poem in defence of the commencement with *C*, avouching *K* to be no Saxon letter, and referring to the shrewish Katharina and the Russian empress as examples of the bad repute of the *K*; but her argument breaks down, since the faithful Spanish Catalina, as English queen, wrote herself Katherine, while the 'Shrew' in Italy could only have been

Caterina, and the Russian empress is on her coins Ekaterina. On the whole, Katherine would seem properly to be a namesake of the Alexandrian princess, Catharine, the Votares of Sienna. No name is more universal in all countries and in all ranks, partly from its own beauty of sound, partly from association, and none has more varied contractions. Our truest old English ones are Kate and Kitty—the latter was almost universal in the last century, though now supplanted by the Scottish Katie. The graceful Irish Kathleen is an adaptation of the old Ossianic Cathlin, the beam of the wave, the name of one of the stars—at least, if we dare depend on M'Pherson so far.

Catherine has even produced a masculine name. Perhaps Anne and Mary are the only others which have been thus honoured; but the sole instance is Caterino or Catherin Davila, the historian, who had the misfortune to have Catherine de Medici for his godmother. Many places testify to the popularity of the saint, and the number of hills that bear her name are probably so called in honour of her burial on Mount Sinai. The fireworks termed Catherine-wheels are an allusion to the instrument of her torture shattered by lightning, and the little Kitty-wren must once have been her bird. Moreover, in Italy, Santa Caterina is a term of derision applied to an old maid, and is likewise the name of the praying mantis, probably from the creature's lean scraggy aspect, and its devotional appearance, reminding the irreverent of a grim and skinny old spinster.

The Russian city of Ekatrinenburg was called after the empress, and shows the incorrectness of the times, by placing a Teuton conclusion to a Slavonic edition of a Greek name.*

* Liddell and Scott; Butler; Jameson; Michaelis.

English. Katharine Catherine Catharina Kate Kitty Katrine	Scotch. Catharine Katie Dutch. Kaat Kaatje	Irish. Kathleen Katty	Welsh. Cathwg Bret. Katel Katelik
French. Cathérine Catant Caton Gaton Trinette Cataut	Portuguese. Catharine	Spanish. Catalina	Italian. Caterina
Swedish. Katarina Kajsa Kolina	Danish. Kathrina Karina Karen Kasen	German. Katharine Kathchen Kathe Thrine	Dantzic. Trien Kasche
Bavarian. Katrine Kadreinl Treinel Kadl Kattel Ketterle	Swiss. Kathri Kathrili Tri Trili Trine Hati Hatili	Russian. Ekaterina Katinka Katinsha Katja	Polish. Katarnyna Kasia
Slovak. Katrina Katra Katrej	Illyrian. Katarina Katica	Esthonian. Katri Kaddo Kats	Hungarian Katalin Kati Katicza

SECTION XV.—*Harvest Names.*

From *θερος* (to heat), came *θερος* (summer), which, in sunny Greece came likewise to mean the summer crop, just as in

Germany *herbst* serves for both autumn and harvest. Thence *θερίζω* (to reap or gather in the crop), and from this verb, the pretty feminine Theresa, the reaper. 'The first to bear the predestined name of Theresa,' as Montalembert says, was a Spanish lady, the wife of a Roman noble called Paulinus, both devotees under the guidance of St. Jerome, whose writings most remarkably stamped the memory of his friends upon posterity; and this original Theresa was copied again and again by her own countrywomen, till we find Teresa on the throne of Leon in the tenth century; but it was confined to the Peninsula until the sixteenth century, when that remarkable woman, Saint Teresa, made the Roman Catholic Church resound with the fame of her enthusiastic devotion. The Spanish connection of the House of Austria rendered it a favourite with the princesses both of Spain and Germany. The Queen of Louis XIV. promoted it in France as Thérèse, and it is specially common in Provence as Térézon, for short, Zon. The empress-queen greatly added to its fame; and it is known everywhere, though more in Roman Catholic countries and families than elsewhere. That it nowhere occurs in older English pedigrees is one of the signs that it was the property of a saint whose claims to reverence began after the Reformation.

English.	French.	Portuguese.	Spanish.
Theresa Terry Tracy	Thérèse Térézon Zon	Theresa	Teresa. Teresita
Italian.	German.	Hamburg.	Bavaria.
Teresa Teresina	Theresia	Tresa Trescha	Res'l
Bohemian.	Slavonic.	Illyrian.	Hungarian.
Terezie	Terezija	Tereza Terza	Terezia ThreSSI

The real popularity of the word, witnessed by its many

changes of sound, is, be it observed, in those Eastern domains of the empress where her noble spirit won all hearts to the well remembered cry '*Moriamur pro Rege Maria Theresia*.

Eustaches has already been explained as one of these harvest names. And to these may be added that of the old Cypriot shepherd hermit *Σπυρίδων* (Spiridōn), from *σπυρίς* (a round basket). He was afterwards a bishop, and one of the fathers of Nicea, then going home, died at a great age, asleep in his corn field; in honour of whom Spiridione, or Spiro, as the Italianized Greeks call it, is one of the most popular of all names in the Ionian Islands, and has the feminine Spira.*

SECTION XVI.—*Names from Jewels.*

Margaret, which has been spoken of elsewhere, is the most noted of jewel names, but it probably suggested the few others that have prevailed.

Σμαργδος (Smaragdōs) is supposed to have been named from *μαίρω* or *μαρμαίρω* (to twinkle or sparkle), whence the dog-star was called *Μαίρα* (Maira). This beauteous precious stone, bearing the colour of hope, was further recommended to Christians because the rainbow of St. John's vision was 'in sight like unto an emerald.' Thus, Smaragdōs was one of the early martyrs; and the same occurs occasionally in early times, once as an exarch of Ravenna; but it was never frequent enough to be a recognized name, except in two very remote quarters, namely, as the Spanish Esmeralda and the Cornish Meraud, the last unfortunately now nearly, if not quite, extinct.

The Sapphire would have seemed marked for ever from the nomenclature of Christians by the fate of the unhappy Sapphira, nevertheless *Σαπφίρω* (Sapphēro), a name thus derived, is used among the modern Greeks of the Ionian Islands; and so also is *Διαμάντω* (Diamanto).

For want of a better place, the Italian name Gemma must

* Liddell and Scott; Montalembert; Surinus; Anderson, *Genealogies*.

here be mentioned, though purely Latin, and coming from a word meaning the young crimson bud of a tree, though since used for a gem or jewel. In Erse *gemlorg*, gem-like, is almost exactly the same in sound and spirit.

Moreover, both precious metals are used as female names in modern Greece, *Αργύρα* (Argyro) silver, connecting itself with the Arianwy, or silver, of Wales; and *Χρυσούχα* (Chrysoucha) from *Χρυσός* (Chrysos), gold. This latter word has formed many other names, beginning from Chryses and his daughter Chryseis, whose ransom was the original cause of 'Achilles' wrath of mighty woes the spring.' In the soubriquet of Chrysostomos, or Golden Mouth, we have already seen it, and it is found also in *Χρυσάνθος* (Chrysanthos), golden flower, the husband of Saint Daria, in whose honour prevails the Bavarian Chrysanth or Santerl.

I strongly suspect that the patient Grissel is a 'golden heroine.' True, *ilda* is a Teutonic termination, taken from the Valkyr Hilda; but, on the other hand, *Gris*, or Grey, is nowhere else a Teutonic commencement, and it was a known custom of the Lombards to alter the *Chi* of the Greeks into *G*, as in Gristoforo, Grisostomo, as well as to put on feminine terminations without regard to analogy.

Now, Griselda first came to fame in Boccaccio's *Decamerone*, though she is said to have existed previously; and hers is probably one of the tales of universal popularity, found in so many places as to be nowhere fixed. The British Enid, whom she supplanted in the regard of Englishmen, was probably another form of the same theory of passive obedience. Petrarch repeated Boccaccio's tale to Chancer; he gave it to his clerk in the *Canterbury Tales*, and soon after it was translated from the Italian in many different forms, and spread all over France and Germany, in 'mystery,' poem, and tale; but nowhere did the heroine obtain so many namesakes as in Scotland, where Grizel, Grissel, or Girzie has ever since prevailed among high and low, and found an even

more perfect and indubitable owner in the admirable Lady Grisell Baillie.

If Griselda be not properly Chrysilda (the golden), she is most likely to be a corrupt Italian form of Grimhilda or Kriemhild, the avenging dame in the *Nibelungen Lied*. I find Groesia or Griselda de Bruere in the time of Henry III.; but Griselda may have been only an adaptation of an earlier Norman name. Grisley occurs in the register of Madron, Cornwall, in 1662.

Muriel, an almost obsolete English name, comes from *μῦρον* (*myrrh*). Both it and Meriel were once common.*

SECTION XVII.—*Kosmos and Damianos.*

The pursuit of the relics of saints had already begun even in the fourth century. No church was thought thoroughly consecrated save by the bones of some sainted Christian, and it was during the first fervour that led men to seek the bodies of the martyrs in their hiding places, that St. Ambrose discovered the bodies of two persons at Milan, whom a dream pronounced to be Kosmos and Damianos, two martyred Christians.

They, of course, were placed among the patrons of Milan, and their names became favourites in Italy. Kosmos originally meant order; but, having been applied to the order of nature, has in our day come usually to mean the universe.

Cosimo, or Cosmo, as the Italians called it, was used at Milan and Florence, where it gained renown in the person of the great man who made the family of Medici eminent, and prepared the way for their aspirations to the elevation that proved their bane and corruption. France calls the word *Côme* without using it as a name, and Russia adopts it as *Kauzma*.

Damianos was from the verb *δάμνω*, identical with our own

* Smith, *Life of Chaucer*; Butler; Michaelis.

tame, which we have already seen in combination. He had a good many chivalrous namesakes, as Damiano, Damiao, Damien, and the Russians call him Demjan. The old Welsh Dyfan is another form strangely changed by pronunciation.

From this word δάμῳ came Δαμαλῆς (Damalēs), meaning, in the first place, a tamer or conqueror; secondly, a young ox; and the feminine Δαμαλῆς signified either a feminine conqueror or a heifer. So when Damalis, the wife of the Athenian general, Chares, died near Byzantium, where he was stationed with his fleet, he erected a monument over her, with a statue in form of a cow, and the place of her burial was called Damalis, either from her, or from a myth that the place was so called from Io having landed there in her cow shape, in the legend in which Greece shows her kindred to the Brahmins and their sacred cow, and to the Northern races with their Audumbla.

Damalis was a common name at Athens, and it is thought that this was the right form of Damaris, St. Paul's Athenian female convert, supposed to have been the wife of Dionysius, the Areopagite. This, as a Scripture name, appears in the register of St. Columb Magna in 1745.

SECTION XVIII.—*Alethea, &c.*

Ἀλήθεια (Aletheia), truth, came from α and ληθω (to hide), and thus means openness and sincerity.

When it first came to be used as a name is not clear. Aletha, of Padua, appears in 1411; and the princess, on whose account Charles I., when Prince, made his journey to Spain, was Doña Maria Aletea. About that time Alethea made her appearance in the noble family of Saville, and either to a real or imaginary Alethea were addressed the famous lines of the captive cavalier:—

‘Stone walls do not a prison make,
Nor iron bars a cage.’

Moreover, in 1669, Alethea Brandling, at the age of nine, was married to one Henry Hitch, esq., and the name occurs several times in Durham pedigrees.

As far as the English Alethea is concerned, she is probably the alteration of an Irish name, for she chiefly belongs to the other island, and is there called Letty. What feminine it was meant to translate must be uncertain, perhaps Tuathflaith (the noble lady), or a name introduced by Mac Pherson as belonging to the mother of one of his heroes, and which he renders as Ald-clatha, or decaying beauty.

The name Althea must not be confounded with it. This last is Ἀλθεια (wholesome). It belonged of old to the unfortunate mother of Meleager, and now designates a genus of mallows in allusion to their healing power.

We find the prefix *προ*, forming part of the word *προκοπή* (progress), whence the name Προκόπιος (Prokopios); in Latin, Procopius, progressive. It was the name of a martyr under Diocletian, in Palestine, and is a favourite in the Greek Church. The short-lived successor of Jovian was so called; also the great Byzantine historian; and now Prokopij is very common among the Russian clergy; and Prokop or Prokupek has found its way into Bohemia. Russia, likewise, uses in the form of Prokhor, the name of Prochorus (Προχώρας), one of the seven deacons, and much Græcized indeed must the imaginations of his parents have been when they gave him such an appellation, signifying the leader of the choral dances in the Greek theatres.

Ἀμφιβάλλω is to cast around—so we may understand Amphiballus to mean embracing. It was the name of that priest for whose sake St. Alban gave himself up to martyrdom; nor did the Keltic Church forget him; he was the original patron of Winchester Cathedral, and so late as 1673 Anthiball appears in Cornwall.

PART IV.



CHAPTER I.

LATIN NOMENCLATURE.

HITHERTO we have had to deal with names at once explained by the language of those who originally bore them. With a very few exceptions, chiefly in the case of traditional deities, the word has only to be divided into its component parts, and its meaning is evident, while there was a constant fabrication of fresh appellations in analogy with the elder ones, and suited to the spirit of the times in which they were bestowed.

But on passing the Gulf of Adria we come upon a nation of mingled blood, and even more mingled language, constantly in a condition of change; their elder history disguised by legends, their ancient songs unintelligible to the very persons who sang them, their very deities and rites confused with those of Greece, till they were not fully understood even by their most cultivated men; and their names, which were not individual but hereditary, belonging to forgotten languages, and often conveying no signification to their owner.

The oldest inhabitants of Italy are thought to have been Pelasgi, which is argued, among other causes, from the structure of the language resembling the Greek, and from the simple homely terms common to both; but while the Pelasgi of the Eastern Peninsula became refined and brought to perfection by the Hellenes, the purest tribe of their own race, those of the Western Peninsula were subjected to the

influence of various other nations. In the centre of Italy the Pelasgians appear to have been overrun by a race called Oscans, Priscans, or Cascans, who became fused with them, and called themselves *Prisci Latini*, and their country *Latium* or *Lavinium*. Their tongue was the elder Latin, and the Oscan is believed to have supplied the element which is not Greek, but has something in common both with Kelt and Teuton. These Latins were, there can be no doubt, the direct ancestors of the Romans, whose political constitution, manners, and language, were the same, only in an advanced condition.

Roman legend and poetry brought the fugitive *Æneas* from Troy to conquer *Latium*, and found *Alba Longa*; and after the long line of Alban kings, the twins, *Romulus* and *Remus*, founded the City of the Seven Hills, and filled it with Latins, *i.e.* the mixed Pelasgic and Oscan race of *Latium*. The first tribe of pure Oscans who came in contact with the Romans are the Sabines, who, after the war begun by the seizure of the Sabine women, made common cause with Rome, and thus contributed a fresh Oscan element to both blood and language. The Oscan race extended to the South, divided into many tribes, and their language was spoken in a pure state by the southern peasantry far on into Roman history. The numerous Greek colonies which caused the South to be termed *Magna Græcia*, became in time mingled with the Oscans, and gave the whole of *Apulia*, *Bruttium*, and *Calabria*, a very different character from that of central Italy.

Northward of *Latium* was the powerful and mysterious race calling themselves the *Raseni*, and known to the Romans as *Tusci*. They are usually called *Etruscans*, and their name still survives in that of *Tuscany*. They are thought by some to have been Keltic, but their tongue is not sufficiently construed to afford proof, and their whole history is lost. Their religion and habits were unlike those of their Roman neighbours, and they were in a far more

advanced state of civilization. In the time of Tarquinius Priscus they obtained considerable influence over Rome, many of whose noblest works were Etruscan; and though this power was lost in the time of Tarquinius Superbus, and long wars were waged between Rome and Etruria, the effects of their intercourse lasted, and many institutions were traceable to the Etruscan element. Of the Roman families, some considered themselves descended from different Latin tribes, others from Sabines, others from Etruscans; and their genealogy was carefully observed, as their political position depended upon it.

Their nomenclature was, in fact, the immediate parent of our own.

Every Roman citizen had necessarily two names. The second of these was the important one which marked his hereditary position in the state, and answered to our surname. It was called the *nomen*, or name, *par excellence*, and was inherited from his father, belonging also to the entire *gens*, or tribe, who considered themselves to have a common ancestor, and who, all alike, whether wealthy or otherwise, took the rank of their *gens*, whether patrician, equital, or plebeian. The daughters of the *gens* were called by the feminine of its name, and sometimes took that of the *gens* of their husband, but this was not always the custom.

Besides these large tribes, there were lesser ones of families. If an ancestor had acquired an additional appellation, whether honourable or ludicrous, it passed to all his male descendants, thus distinguishing them from the rest of their *gens*, and was called the *cognomen*. For instance, after Marcus Manlius had saved the capitol, Capitolinus would be the *cognomen* not merely of himself but of his posterity; and again, Lucius Crassus having obtained the nickname of Dives, or the rich, it adhered to his son in the most abject poverty. The *cognomina* did not pass to females until the very late times, when the old habits of nomenclature were disturbed.

Clients and freedmen took the gentile name of their patron, and when the freedom of Rome was granted to a stranger, he took the gentile name of him from whom it was received, thus infinitely spreading the more distinguished nomina of the later republic and early empire, and in the Romanized countries gradually becoming the modern hereditary surname, the convenience of the family distinction causing it to be gradually adopted by the rest of the world. When the last of a gens adopted the son of another tribe to continue his line, the youth received the nomen and one or more cognomina of his new gens, but brought in that of his old one with the augmentative *anus*. As for instance, Publius Æmilius Paullus being adopted by Publius Cornelius Scipio Africanus, became Publius Cornelius Scipio Africanus Æmilianus, and his daughter was simply Cornelia. Again Caius Octavius, as adopted into the Julian gens, became Caius Julius Cæsar Octavianus; and the emperors being all adopted, arrived at such a multitude of names that the accumulation was entirely useless, and they were called by a single one.

Added to all these family names, each man had his own individual name, which was bestowed in later times, or more properly registered when, at the age of fourteen, he laid aside the childish tunic and bulla, or golden ball, which he had worn from infancy, and assumed the *toga virilis*, or manly gown, white edged with purple, which was the regular Roman dress. In the latter days, the prænomen, was given on the eighth day, with a lustratio or washing of the infant. There was a very small choice of Roman prænomena not above seventeen; an initial was sufficient to indicate which might be intended, nor did ladies receive their feminines in the earlier times. By which name a man might be called was arbitrary; the gentile name was the distinction of rank, and perhaps the most commonly used by his acquaintance, unless the tribe were very large, when the cognomen would be used; and among brothers the prænomen was brought in first as the

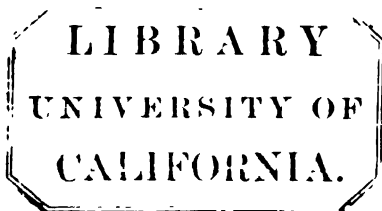
Christian name is with us. The great Marcus Tullius Cicero was called Cicero by those who only knew him politically, while to his correspondents he was Tullius; his son, of the same name, was termed Marcus Cicero; his brother, Quintus Cicero; and Caius Julius Cæsar figures in contemporary correspondence as C. Cæsar.

In Christian times, the *lustratio* at the giving of the *prænomen* had become Holy Baptism, thus making our distinction between baptismal and hereditary names. The strict adherence to the old *prænomena* had been already broken into, especially in favour of women, who had found the universal gentile name rather confusing, and had added to it feminine *prænomena* or *agnomina*, had changed it by diminution or augmentation, or had taken varieties from the other *gentes* to which they were related. Christianity had given individuality to woman, and she was no longer No. 1, or No. 2, the property of the *gens*. Significant names, Greek names, or saintly ones were chosen as *prænomena*, and the true Christian name grew up from the old Roman seventeen. Besides these, the numerous slaves, who formed a large part of the Roman population, had each a single name, some foreign and disguised by Latin pronunciation, but others altered from their masters' names, and some Latin words expressing some peculiarity or word of good augury. Some of these slaves were among the martyrs of the Church, and their names were bestowed on many an infant Christian. Others were afterwards formed from significant Latin words, but far fewer than from Greek words, the rigid hereditary customs of Latin nomenclature long interfering with the vagaries of invention, and most of these later not being far removed from classical Latinity.

It should be observed that the original Latin word, especially if descriptive or adjectival, usually ends in *us*, representing the Greek *os*, and in the oblique cases becoming *i* and *o*—in the vocative *e*. When it was meant to signify one of or belong-

ing to this first, the termination was *ius*—thus from Tullius comes one belonging to Tullus—Tullius, in the vocative *i*; and again, one of the gens adopted into another, would become Tullianus,—Tullus, Tullius, Tullianus. The diminutive would be *illus*, or *iolus*, and in time became a separate name: Marcus, Marcius, Marcianus, Marcellus. In the adoption of Latin by the barbarous nations, the language was spoken without the least attention to declension; the Italians and Spanish used only the dative termination, making all their words end in *o*; but the former preserving the nominative plural *i*, and the latter the accusative plural *os*, while the French stopped short at the simple elementary word, and while finishing it in writing with an *e*, discarded all pronunciation of its termination. The vocative was their favourite case in pronunciation, and has passed to us in our usual terminal *y*. The *a* of feminine names was retained by Italy and Spain; cut off by France, Germany, and England.*

* Niebuhr, *Rome*; Arnold, *Rome*; Smith, *Dictionary of Greek and Roman Antiquities*; Max Muller.



CHAPTER II.

LATIN PRÆNOMINA.

SECTION I.—*Aulus, Caius, Cnæus, Cæso.*

FOR the sake of convenient classification, it may be best to begin the Latin names with the original prænomena and their derivatives, few in number as they are, and their origin involved in the dark antiquity of the Roman pre-historic times. The chief light thrown upon them is in a work entitled *De Factis Dictisque Memorabilibus*, compiled by one Marcus Valerius Maximus, in the Augustan age, to which is appended a dissertation on Roman prænomena of doubtful authorship; but whether by Valerius himself, or his abridger and imitator, the earliest information we possess as to these home appellations of the stern conquerors of the world.

To begin with the first alphabetically, Aulus, which Valerius derives from the verb *alo* (to sustain or nourish), *Auli*, those born to the sustaining gods. It was not a very common prænomen, and though it was the origin of a gens known as the Aulii, has not passed on to modern times. Some, however, make it from *aula* (a court), the same word as hall.

Cæso, from *cædo* (to cut), was a prænomen more in favour in the early days of the republic than in later times, though it had belonged both to Cincinnatus and to the noble Fabian gens. It has been suggested as the source of the famous cognomen Cæsar, but there are other and more satisfactory hypotheses on this point. The *nomen* Cæsius, of a plebeian gens, certainly arose from it. Cnæus, the prænomen of 'Pompey, surnamed the big, is from *nævus*' (a birth mark).

Caius, or Caius as the elders spelt it, was one of the most common of all Roman prænomena, and was pronounced Gaius, as it is written in St. Paul's mention of 'Gaius mine host.'

Men indicated it by the initial C; women who bore it, used the same C reversed (C) on coins or inscriptions. Valerius, or his imitator, deduces it from *gaudium parentum*, the parents' joy, but it is more nearly connected with the Greek source of *gaudeo* (*γᾱω*), to exult in. When a Roman marriage took place with the full ceremonies, such as rendered divorce impossible, the names Caius and Caia always stood for those of the married pair in the formulary of prayer uttered over them while they sat on two chairs with the skin of the sheep newly sacrificed spread over their heads; and when the bride was conducted to her husband's house, spindle and distaff in hand, she was demanded who she was, and replied 'Where thou art Caius, I am Caia;' and having owned herself his feminine, she was carried over his threshold, to prevent the ill omen of touching it with her foot, and set down on a sheepskin within. From this rite all brides were called Caiae. It is said that it was in honour of Tanaquil, whose Roman name was Caia Cæcilia, and who was supposed to be the model Roman woman, fulfilling the epitome of duties expressed in the pithy saying, *Domum mansit, lanam fecit* (she staid at home and spun wool), and was therefore worshipped by Roman maids and matrons. Caius was the prænomen of Julius Cæsar, as well as of many other illustrious Romans, and it was the appellation by which the unfortunate fourth emperor was known during his life-time, though history has chosen to distinguish him by his nick-name of Caligula, given to him from his having worn the *caliga*, or shoe of the common soldier, during his father's campaigns in Germany. This then was the Gallic shoe, *Galluga*, or Callicula, at Rome, in old Spanish becoming *Galoches*, which, through France, named our Galosh or over-shoe. The Romans introduced Caius into Britain, and the Sir Kay, seneschal of Arthur's court, who appears in the romances of the Round Table, was probably taken from a British Caius; but the Highland clan, Mackay, are not sons of Caius, but of Eý. Caius College, at Cambridge, is from its founder, Dr. Caius.

It was probably from a word of the same source, that the Italian town and promontory of Caieta were so called, though the Romans believed the name to be taken from Caieta, the nurse of Æneas, a dame who only appears among Latin authors. The city has become Gaeta in modern pronunciation, and from it has arisen the present Italian Gaetano. Who first was thus christened does not appear, but its popularity began on the canonization of Gaetano di Thienna, a Vicentine noble and monk, who, in 1524 instituted the Theatine order of monks. He himself had been called after an uncle, a canon of Padua, learned in the law; but I cannot trace Gaetano back any further. It is in right of this saint, however, that it has become a great favourite in Italy. The Portuguese call it Caetano, the Spaniards, Cajetano; the Slavonians (who must have it through Venice), Kajetan or Gajo. It was a family name in Dante's time, and his contemporary, Pope Boniface VIII., of whom he speaks with some scorn, had been Benedetto Gaetano.*

SECTION II.—*Lucius.*

Lux (light), gave the very favourite prænomen *Lucius*, one born at day-light. Many an L at the opening of a Roman inscription attests the frequency of this name, which seems first to have come into Rome with *Lucius Tarquinius Priscus*, and was derived from his family by the first *Brutus*. The feminine *Lucia* belonged to a virgin martyr of Syracuse, whose name of light being indicated by early painters by a lamp or by an eye, led to the legend that her beautiful eyes had been put out. At least, such is said to have been the continental notion; but in her legend in old English, written about 1350 or 60, and now among the Harleian MSS., nothing is said about her eyes, only there is an attempt to cut off her head; and after her neck is cut through, she goes on preaching till she has received the Holy Eucharist.

The Sicilian saints were, as has been already said, parti-

* Smith; Diefenbach, *Celtica* Butler; Michaelis.

cularly popular, and Santa Lucia is not only the patroness of the Italian fishermen, and the namesake of their daughters, but she was early adopted by the Normans; and even in the time of Edward the Confessor, the daughter of the Earl of Mercia had been thus baptized, unless indeed her husband, Ivo Taillebois, translated something English into Lucia. The house of Blois were importers of saintly names, and Lucie, a sister of Stephen, was among those lost in the White Ship. The name has ever since flourished, both in England and France, but was most popular in the former during the seventeenth century, when many noble ladies were called Lucy, but poetry chose to celebrate them as Lucinda, or some other fashionable variety of this sweet and simple word.

English.	Welsh.	French.	Italian.
Lucy Luce Lucinda	Lleulu	Lucie Luce	Lucia Luzia
Russian.	Polish.	Hungarian.	Span.
Luzija	Lucya	Lucza	Lucia

The lady has here had the precedence, because of her far greater popularity, but the masculine is also interesting to us. The root *luc* (light) is common to all the Indo-European languages; and ancient Britain is said to have had a king called Lleurwg ap Coel ap Cyllin, or Llewfer Mawr (the Great Light), who was the first to invite teachers of the Gospel to his country. He is latinized into Lucius, and this word has again furnished the Welsh Lles. Nothing can be more apocryphal than the whole story, but it probably accounts for the use of Lucius amongst Englishmen just after the Reformation, when there was a strong desire among them to prove the conversion of their country to be anterior to the mission of Augustine. Named at this time, Lucius Cary, Viscount Falkland, rendered the sound honourable, though it has not become common. Lucio, or Luzio, is hereditary in Italy. The Irish

Lucius is the equivalent of the native *Lachtna* and *Loiseach*.

The Lucillian gens of the plebeian order was formed from Lucius, and thence arose Lucilla, borne by several Roman empresses, and a local saint at Florence; and in later times considered as another diminutive of Lucy.

Lucianus, on the other hand, was an augmentation, and having belonged to several saints, continued in use in Italy as Luciano or Luziano, whence Lucien, the honourable man of the Buonaparte family, derived his appellation, so plainly marking him, like his brother, as an Italian Frenchified.

Luciana has continued likewise in Italy, and was anciently Lucienne in France. Perhaps the English Lucy Anne may be an imitation of it.

Lucianus contracted into Lucanus as a cognomen, and thus was named the Spanish poet, Marcus Annæus Lucanus, usually called in English Lucan; but it has a far nearer interest to us. Cognomina in *anus*, contracted into the Greek *as*, were frequently bestowed on slaves or freed-men, especially of Greek extraction. These were often highly educated, and were the librarians, secretaries, artists, and physicians of their masters, persons of Jewish birth being especially employed in the last mentioned capacity. Thus does the third Evangelist, the beloved physician and reputed painter, bear in his name evidence of being a Greek-speaking protégé of a Roman house, Λουκας (*Lukas*) being the Greek contraction of Lucanus or Lucianus. 'His sound hath gone out into all lands,' and each pronounces his name in its own fashion; but he is less popular as a patron than his brethren, though more so in Italy than elsewhere.

English.	French.	Italian.	Spanish and Portuguese.
Luke	Luc	Luca	Lucas

German. Lukas	Russian. Luka	Wallachian. Luka	Bohemian. Lukas
Slavonic. Lukash	Lusatian. Lukash Lukaschk	Hungarian. Lukacz	

There is a story of a clergyman who, puzzled by the reply of the sponsors when he asked the child's name, 'Lucy, sir,' exclaimed, 'Lucifer! I shall give him no such name; I shall call him John,' and so accordingly christened the unlucky girl.

But, in fact, Lucifer is no profane or satanic title. It is the Latin *Luciferus*, the light bringer, the morning star, equivalent with the Greek *φωσφορος*, and was a Christian name in early times, borne even by one of the popes. It only acquired its present association from the apostrophe of the ruined King of Babylon in Isaiah as a fallen star: 'How art thou fallen from heaven, O Lucifer, son of the morning!' Thence as this destruction was assuredly a type of the fall of Satan, Milton took Lucifer as the title of his demon of pride, and thence 'as proud as Lucifer' has become a very proverb, and this name of the pure pale herald of day-light has become hateful to Christian ears.

Lucretius, the name of a noted old gens, is probably from the same source, though some take it from *lucrum* (gain). 'Lucrece, combing the fleece under the midnight lamp,' that fine characteristic Roman tale, furnished Shakespeare with an early poem; and Lucrezia was one of the first classic names received by the Italians; and though borne by the notorious daughter of the Borgias, has continued fashionable with them and with the French, who make it *Lucrèce*; while we have now and then a Lucretia, learnt probably from the fanciful designations of the taste of the eighteenth century.*

* Smith; Butler; Kitto; Jameson.

SECTION III.—*Marcus*.

The origin of Marcus, represented by the *M*, so often a Roman initial, is involved in great doubt. It has been deduced from the Greek *μαλακος* (soft or tender), a very uncongenial epithet for one of the race of iron. Others derive it from *mas* (a male), as implying manly qualities; and others, from Mars, or more correctly, Mavors or Mamers, one of the chief of the old Latin deities. Diefenbach thinks also that it may be connected with the Keltic Marc (a horse), and with the verb to march.

In the ancient conception, Mars was half warlike, half agricultural, of the stern, grave, honest, old Roman nature, well worthy to be the parent of Rome; but he suffered much by being confounded with the blood-thirsty and voluptuous Ares of the Greeks, and better suited such votaries as ruined the provinces, than the grave, self-restrained warriors of the olden time. From wherever derived, Marcus was a frequent name in almost every gens; but after Marcus Manlius Capitolinus had effaced the memory of his eminent services by his championship of the lower orders, his prænomen was prohibited in his family.

It extended into all the provinces, and was that by which John, sister's son to Barnabas, was known to the Romans. Tradition identifies him with the Evangelist, who, under St. Peter's direction, wrote the Gospel especially intended for 'strangers of Rome,' and who afterwards founded the Church of Alexandria, and gave it a liturgy. In consequence, Markos has ever since been a favourite Greek name, especially among those connected with the Alexandrian patriarchate. In the days, however, when relic-hunting had become a passion, some adventurous Venetians stole the remains of the Evangelist from the pillar in the Alexandrian church, in which they had been built up, and transferred them to Venice.

The popular imagination does not seem to have supposed the saints one whit displeased at any sacrilegious robberies, for San Marco immediately was constituted the prime patron of the city; and, having been supposed to give his almost visible protection in perils by fire and flood, the Republic itself and its territory were known as his property, and the special emblem of the state was that shape among the Cherubim which had been appropriated as the token suited to his Gospel, namely, the lion with eagle's wings, the Marzocco, as the populace termed it.

Marco was the name of every fifth man at Venice, and the winged lion being the stamp on the coinage of the great merchant city, which was banker to half the world, a marc became the universal title of the piece of money which, though long disused in England, has left traces of its value in the legal fee of six-and-eightpence.

The chief popularity of the Evangelist's name is in Italy, especially Lombardy; though the Greek Church, as in duty bound, has many a Markos, and no country has ceased to make use of it. Some, such as Niebuhr for his Roman-born son, and a few classically inclined English, have revived the ancient Marcus; but, in general, the word follows the national pronunciation.

English. Mark Marcus	French. Marc	Italian. Marco	Spanish and Portuguese. Marcos
Esthonian and Russian. Mark	Polish and Bohemian. Marek	Lusatian. Markusch	Hungarian. Markus

From Marcus sprang the nomen Martius, or, as it was later written, Marcus, belonging to a very noble gens of Sabine origin, which gave a king to Rome, and afterwards was famous in the high-spirited and gentle-hearted Cnæus Marcius Coriolanus.

The daughters of this gens were called Marcia, and this as Marzia, Marcie, Marcia, has since been used as the feminine of Mark. From Martius again came Martinus, the name of the Roman soldier who divided his cloak with the beggar, and afterwards became Bishop of Tours, and completed the conversion of the Gauls. He might well be one of the favourite saints of France, and St. Martin of Tours rivalled St. Denys in the allegiance of the French, when kings and counts esteemed it an honour to belong to his chapter; and yet Martin occurs less frequently in French history than might have been expected, though it is to be found a good deal among the peasants, and is a surname. Dante speaks of Ser Martino as typical of the male gossips of Florence; and from the great prevalence of the surname of Martin in England, it would seem to have been more often given as a baptismal name. Martin was a notable king of Aragon; but zealous Romanist countries have perhaps disused Martin for the very reason that Germans love it, namely, that it belonged to 'Dr. Martinus Luther,' as the learned would call the Augustinian monk, whose preachings opened the eyes of his countrymen.

Junker Marten is the wild huntsman of Baden, from the usual legend of a wicked knight of that title. In the Highlands, however, the fox is Giolla Martin, the servant of Martin, it is thought, from his being as fatal to geese as Martinmas Day, which formerly in England, as now on the Continent, was the day of devouring them, so that his very feast is marked on clog almanacks with a goose; and a medal was struck in Denmark with Martinalia as the inscription, and a goose on the reverse. And probably from the frequency of the name, Martin is a donkey in France.

St. Martin also owns a great number of birds, besides *Martina* (the eel) in Spanish. In the MS., *Roman du Renard* the raven is *Avis Sancti Martini*; but in Spain, France, and Italy, he owns the *Falco Cyaneus*; *Martineta* is a heron in

Spanish, may be from his eating eels; but the French call the kingfisher *Martinet Pêcheur*, perhaps from his swallow-like skimming over the water, since they have the *Martinet*, as we have the *Martin*, perhaps as a term of endearment. *Martlet* seems to be a corruption of *Martinet*. We cannot forget how King Duncan looks at the *Martlet's* nests at Dunsinane; nor the quaint cause assigned by heralds for making the legless martin the badge of the fourth son, because he must fly away, having no land to stand on.

English. Martyn	French. Martin Mertin	Italian and Spanish. Martino	Portuguese. Martin Martinho
German. Martin Mertil	Swiss. Märti Martili	Dutch. Martijn Marten	Lett. Martschis
		Swedish. Marten	Hungarian. Martoni

Martina was one of the young Roman girls who endured the fiery trial of martyrdom under the Emperor Decius. Her plant is the maidenhair fern, so great an ornament to the Roman fountains; and her name, whether in her honour, or as the feminine of *Martin*, is occasionally found in Italy, France, and England.

Marcianus was an augmentative of *Marcus*, whence *Marciano* or *Marcian* were formed. *Marcellus* is the diminutive, and became the cognomen of the great Claudian gens. *Marcus Claudius Marcellus* was the conqueror of Syracuse, and the last of his direct descendants is that son of Octavia and nephew of Augustus, the prediction of whose untimely death is placed by Virgil in the mouth of his forefather, Anchises, in the Elysian Fields. *St. Marcellus* was a young Roman soldier who figures among the warrior saints of

Venice, and now and then has a French namesake called Marcel.

Marcella was a pious widow, whose name becoming known through her friendship with St. Jerome, took the French fancy; and Marcelle has never been uncommon among them, nor Marcella in Ireland.

Marcellianus, another derivative from Marcellus, was the name of an early pope, whence Marcellin is at least known in France.

From Mars again came Marius, the fierce old warrior of terrible memory; but who, in the form of Mario, is supposed by the Italians to be the masculine of Maria, and used accordingly.*

SECTION IV.—*Posthumus, &c.*

Posthumus is generally explained as meaning a posthumous son, from *post* (after), and *humus* (ground); born after his father was underground; but there is reason to think that it is, in fact, Postumus, a superlative adjective, formed from *post*, and merely signifying latest; so that it originally belonged to the son of old age, the last born of the family. It became a frequent prænomen by imitation, and in several Roman families was taken as a cognomen, while Postumius was the nomen of one of the most ancient patrician gentes in Rome, very frequently in high office, but not accomplishing any deeds of sufficient note to cause the transmission of their name to modern times. The friend of Horace, to whom his mournful ode on fleeting life is addressed, and the Leonatus Posthumus, beloved by Imogen, are the characters through whom this name is chiefly known.

Publius, one of the favourite prænomina, is derived by

* Smith; Diefenbach: Roscoe, *History of Venice*; Grimm; *Transactions of Philological Society*.

Valerius Maximus from *pubes* (youth), but is more probably one of the people, coming from the old word *poplus*, probably derived from the Greek πολλος (many), and which was variously pronounced poplus, populus, populus, and probably *publus*, since it resulted in the adjective *publicus*. It is unfairly represented by our word populace, for the Roman *populus* was the entire nation, self-governing, as expressed by their initial in the grand cypher S.P.Q.R. The *populus* included both patrician and plebeian alike, and though it has derivatives in all modern languages, even people and popular do not quite express it, though public better follows its broader sense, which best answers to our words nation and national.

Thus Publius was given in the sense of belonging to the nation, and was gallantly borne by Scipio, and many other noble Romans. Publilius and Publicius, gentile nomina, rose out of it; and in the first year of the republic, Publius Valerius, the colleague of Brutus, was such a favourite, that he was called Publicola or Poplicola, the honourer of the nation—the people's worshipper. It was he who enacted the law, that the man who sought to be king should be liable to death from any hand: that law which caused Cæsar three times to put aside the crown, tendered to him by Antony, yet which in their own eyes justified his murderers. Publius has died away as a name, even in Italy: it is too harsh for modern lips.

It was said that Leuce, a daughter of Oceanus, was carried off by Pluto to the regions below, where she was changed into a tree growing on the banks of Acheron, and that when Hercules returned from his expedition in which he dragged Cerberus to the realms of day, he wreathed his head with her leaves,—grey on one side and green on the other, to signify that his labours had been in the upper and lower worlds. In consequence, Leuce's leaves were worn by everyone when sacrificing to him, and her tree came to be called *populus*, the

people's tree, or, as we now know it, the poplar. In right of its name, the tree has served many a time as a popular badge, or tree of liberty.

The yellow Tiber named Tiberius, having itself been named (said the Romans) from one of the mythical kings of Alba Longa, Tiberinus, who fell into it and was drowned, but afterwards became the river god, and caused the stream to be called Tiberis, instead of Alba as before, but the king's name looks much more as if it came from the river than does that of the river from the king. At any rate the stream is still Tevere, and many a Roman was called Tiberus, and wrote himself Tib. in honour of 'Father Tiber.' The Sempronian and Claudian gentes seem to have used it most frequently, and in the latter it came to the purple with Tiberius Claudius Nero Cæsar, and acquired its gloomy fame. Tiberia, probably in honour of the river, has since been known in Italy, but has scarcely spread—though I have found a Tiberia Hoskin in Cornwall, in 1738, probably latinized from the old feminine of Theobald. They may, however, have been in honour of the sea of Tiberias, which was so called from the city named by Herod Antipas after the emperor.

The pseudo Valerius Maximus derives Titus from the Sabine Titurius; others make it come from the Greek *τις* (to honour), others from *tutus* (safe), the participle of *tueor* (to defend). It was one of the most common prænomena from the earliest times, and belonged to both father and son of the two emperors connected with the fall of Jerusalem. Both were Titus Flavius Sabinus Vespasianus, but the elder is known to us by his cognomen, the younger by his prænomen. Titus should have been a more usual Christian name in honour of the first Bishop of Crete, but it has hardly survived, except in an occasional Italian Tito; and here Dr. Titus Oates gave it an unenviable celebrity. Tita is also sometimes used in Italy. The historian, Titus Livius, has been famous enough to have his name much maltreated, we calling him Livy, the

French Tite Live. From Titus arose the gentes of Titius and Titinius; and from the first of these, Titianus was taken as a cognomen in several families, and surviving in Venice, became the family name of the great painter Tiziano, whom we call Titian.*

SECTION V.—*Numeral Names.*

Thus far and no farther went Latin invention for at least seven hundred years in the way of individual domestic names. Beyond these ten, they had, with a very few exceptions, peculiar to certain families, nothing but numerals for their sons; some of which became names of note from various circumstances. The words, though not often the names, have descended into almost all our modern tongues.

Primus, the superlative of *præ* (before), *præ*, *prior*, *primus*, was only used as a slave's name, or to distinguish some person of an elder race. *Primo* still lasts in Italy and Spain; it gave the French their *premier*, and though we follow our Teuton fathers in speaking of the *first* from the Saxon *forma*, we have learnt to use *prime* as an adjective in its superlative sense, and as a verb meaning to provide beforehand, and our primrose is the first flower of spring. This word, too, gave prince in all its varieties of different countries—just as *Furst* does in Germany.

Sequor (to follow), gave Secundus; the feminine of which fell sometimes to the share of daughter No. 2, to distinguish her from the elder sister, who was called by the family name. Men only had it as a cognomen, and that only in the later times. It has passed into our own tongue as well as into the more direct progeny of Latin, but Germany holds out against it. Rome likewise used Secundus in the sense of favourable, much as we speak of seconding in parliamentary language. St. Secundinus was a companion of St. Patrick, called by the

* Smith; *London Arboretum*; Facciolati, *Lexicon*; Valerius Maximus.

Irish St. Seachnall. His disciples were christened Maol Seachlain, pupils of St. Secundinus, a name since turned into Malachi. King Malachi with the collar of gold, is truly the shaveling of the lesser follower.

Simple one and two, first and second, might strike the world in different light, but the Indo-Europeans were content to inherit all the rest of the numbers from their common original. *Tri* in Sanscrit is the Greek *τρεῖς*, forming *τρεῖς*; the Latin *tria* and *tertius*, the Welsh *dri*, the Saxon *thri*, the Kimbric *thry*, the Teuton *drei* and *dritte*, whence our own *three* and *third*. *Tertius* barely occurs as a Roman name; but *Tertia* was rather more common than *Secunda*, and by way of endearment was called *Tertulla*. From this diminutive arose *Tertullus* and *Tertullianus*.

The next number is identical in all the tongues, though a most curious instance of varied pronunciation. In Sanscrit it is *chatwâ'r*, and the Latin *quatuor* exactly represents this, yet the intermediate Oscan was *petur*, reflected back again by the Welsh *pedwar*, and the Æolic *πέτρupes*, while the Attic had *τετραπα*, the Ionic, *τεσσαπα*, both the same though varied. The sound that gave rise to the Latin *qu* was whistled by the North into *ö*, the parent of the *wh* that is sometimes sounded like an *f*, and thus arose the Cimbric *fiuhur* and Gothic *fidvor*, and Anglo-Saxon *feower*, whence the Germans inherit *vier*, and we *four*. The properties of four have rendered it the parent of many remote offspring. From the Ionic word the Romans took that of *tessera*, for the small four-sided stone which they gave in as their ballot in elections, whence the fragments of many-coloured stones in mosaic pavements were called *tesserae*, the word whence we have learnt to speak of tessellated pavement. From *quatuor* naturally came *quater*, the fourth part, with all associations of the quarters of cities and armies; quarts again exist in measures, *cuartos* as a Spanish coin, and our farthing dates in name though not in coinage from Saxon times. The *quadra*, or four equal-sided

rectangular figure, is however the most prolific source of words. Science may talk of quadrants and quadrature; and the *cuadrilla*, or quadrille, the four-sided dance, came from Spain; but before this the French had their *carré*, and we our square. Stones were squared at the *carré* or quarry; and quarrels, or square bolts, were shot at the quarry, or game; while the *carrière*, the career of the knight, was run across the *carré* or square of the lists. But if a quarrel arose, four was innocent of it. It came from *querelle*, from *querela* (a complaint), from *queror* (to lament). But this is too much of digression to have hung to the skirts of Quartus, a name which after all only occurs once in St. Paul's writings, and so far as we know, nowhere else. Quadratus and Quartinus were late nomina.

Five was in the Sanscrit *panchan*, to which the Kelts adhered with *pump*, the Greeks with the Ionic *πεντε* and Æolic *πεντε*, whence the Latins, who were rather in the habit of changing the Greek π into *q*, obtained their *quini* and *quinque*; whilst in the North *p* melted into *f*, and from thence came the Gothic *fimf*, the Cimbric *fim*, the Saxon *fif*, represented now by the German *funf*, the Danish *fem*, and English *five*. The Italian *cinque* and French *cing* have led to our cinquefoil and other words so commencing. Why Quintus should have been so much more prevalent with the Romans than the earlier numerals does not appear, but it was one of the commonest prænomena, and was always indicated by the initial *Q*, while the Greeks called it *Κόιντος*. Thence came the Quintian, or Quinctian, gens, an Alban family removed by Tullus Hostilius to Rome, so plain and stern in manners that even their women wore no gold, and principally illustrious in the person of Cæso Quinctius Cincinnatus. An obscure family named Quintianus sprung again from this gens, and in time gave its name to one of the missionary martyrs of Gaul, who, in 287, was put to death at Augusta Veromanduorum on the Somme. His corpse being discovered in 641, the great

goldsmith bishop of Noyon, St. Eloi, made for it a magnificent shrine, and built over it a church, whence the town took the name of St. Quentin, and Quentin became prevalent in the neighbourhood. It was also popular in Scotland and Ireland, but it is there intended to represent Cu-mhaighe (hound of the plain), pronounced Cooey. From the diminutive of the Quinctian gens came that of Quintilius, and thence again Quintilianus, the most noted Roman rhetorician. Pontius is thought to be the Samnite or Oscan fifth. It was an old nomen among those fierce Italians, and belonged to the sage who gave the wise advice against either sparing or injuring, by halves, the Romans at the Caudine Forks. Pontius Pilatus should, it would seem, have brought it into universal hatred, but it probably had previously become hereditary in Spain as Ponce, whence sprang the noble family of Ponce de Leon; the French had Pons; and the Italians, Ponzio. It may, perhaps, come from *pons* (a bridge). The Pontine marshes had nothing to do with it, but were called from the city of Sucasa Pometia.

The world is much better agreed upon the ensuing numeral six; the Sanscrit *shash*, and Hebrew *shesh*, the Keltic *chwech*, Greek *ἕξ*, Latin *sex*, Gothic *saihs*, Cimbric *sais*, Saxon *six*, the same in all modern tongues. Sextus was the prænomen of the hateful son of Tarquinius Superbus, but after him it was disused, although thence arose the Sextian, Sestian, and Sextilian gentes. In later times it came again into use, and a bishop of Rome, martyred under Valerian, was named Sixtus, whence this has grown to be one of the papal adopted names, and is called by the Italians Sisto, whence the Sistine chapel takes its name, and the Dresden Madonna of Raffaele is called di San Sisto, from the introduction of one of the three sainted popes so termed. The French used to call these saints Xiste.

Seven is *sapta* in Sanscrit, *ἑπτα* in Greek, *saith* in Keltic, *siru* in Cimbric; *siuff* in Danish, *sibun* in Gothic, *seofon* in

Saxon, and the Latin *septem* gave Septimus, a name exceptionally used among them as it is among us, for a seventh son. The Septimian gens arose from it. It named the month September, which, before the change of the beginning of the year from March to January, was the 7th. Caligula tried to change its name to that of his father Germanicus, but custom was too strong for him.

Ashta in Sanscrit grew into Greek ὀκτώ, Latin *octo*, whence the Italian *otto*, and Spanish *ocho*. The Kelts had *wyth*, the Cimbrians *atta*, the Goths *ahtan*, which has given birth to the Saxon *eata*, our own *eight*, the German *acht*, the French *huit*. Some unknown Octavus (the eighth) probably founded the Octavian gens, which had only been of any note in Rome for 200 years before Caius Octavius Rufus married Julia, the sister of Cæsar; and their son Caius, being adopted as heir of the Julian line, became C. Julius Cæsar Octavianus, though he afterwards merged this unwieldy title in that of Augustus. Octavius had gained a certain renown through him, and Ottavio has passed on in Italy, while eighth sons are perhaps most usually named Octavius. The gentle Octavia, his sister, the most loveable of matrons, has made Ottavia an Italian name, and Octavie is one adopted by modern French taste. October is the eighth month in all modern tongues.

Nava is the Sanscrit nine, whence the elder Greeks had ἐννέα, which their children contracted into ἐννία, while the Latins kept closer to the original with *novem*, the Kelts with *naw*, the Goths with *niun*, the Cimbric with *niu*. The Saxons and old Germans call it *nigon*, but as we have taken to *nine*, the modern Germans have *neun*, while the Latin still crops out in the *nove*, *nueve*, and *neuf* of Italy, Spain, and France. The curious similarity between the word for this number and the adjective *new*, has been remarked on; still identical in French, they are so in all save the termination in Spanish, Italian, Latin, and German; the Keltic was *newyd*,

the Saxon *neof*, the Gothic had the *nine*, *niugo*, the Greek was *neos*, anciently *veſos*, the Sanscrit *nava*. It seems as if the ninth were necessarily so recent as to inspire the idea of novelty. Nonnus is not known as a name till very late, when Latin and Greek names were intermixed. Then it belonged to a poet, at first heathen, afterwards Christian. Nonna was the name of that female slave who wrought the conversion of Georgia to Christianity, and (we believe) has there been continued; and in Rome Nonnius and Nonianus occur in later times as gentile appellations. Nona has been bestowed in England upon that rare personage a ninth daughter. November again bears traces of its having been the ninth month of the Romans.

As does December of the tenth. The Sanscrit *daza* is clearly traceable in the Greek *δέκα*, Latin *decem*, Keltic *deg*, Gothic *taihum*, Cimbric *tin*, and Saxon *tyn*, as these are in their descendants, the Italian *dieci*, Spanish *diez*, and French *dix*, the children of *decem*; the German *zehn*, now *zehn*, from *taihum*, our *ten* from *tyn*, and the Scandinavian *ti* from *tin*. All our numbers are a closely connected cousinhood. Decimus was a prænomen in the family of Junius Brutus, inherited mayhap from a tenth son, and it was at Decimus Brutus that Cæsar's dying reproach, *Et tu Brute*, is thought to have been levelled. Decius was the name of a great plebeian gens, one of the oldest in Rome, and illustrated by the self-devotion of Decius Mus.*

* Clark, *Handbook of Comparative Grammar*; Liddell and Scott; Fascioli; Junius; Smith; *Publications of the Irish Society*; Butler.

CHAPTER III.

NOMINA.

SECTION I.—*Attius*.

THE Latin nomina were those that came by inheritance, and denoted the position of the gens in the state, its antiquity, and sometimes its origin. Their derivation is often, however, more difficult to trace than that of any other name, being lost in the darkness of the Oscan and Latin dialects; and in the latter times they were very wide-spread, being adopted by wholesale by persons who received the franchise, as Roman citizens, from the individual who conferred it; and after the time of Caracalla, A.D. 212, when all the free inhabitants of the empire became alike Roman citizens, any person might adopt whatever name he chose, or even change his own if he disliked it. The feminine of this gentile name, as it was called, was the inheritance of the daughters; and on marriage, the feminine of the husband's nomen was sometimes, though not uniformly, assumed.

These names are here placed in alphabetical order, as there seems to be nothing else to determine their position, and it is in accordance with the rigid Roman fashion of regularity.

Thus we begin with the Accian, or Attian, or Actian gens; one of no great rank, but interesting as having been fixed on by tradition as the ancestry of the great mountain lords of Este, who were the parents of the house of Ferrara in Italy, and of the house of Brunswick, which has given six sovereigns to Britain. Accius is probably derived from Acca, the mother of the Lares, an old Italian goddess, afterwards turned into the nurse of Romulus. Valerius, however, deduces both it and Appius from a forgotten Sabine prænomen Attus. The Appien gens was not a creditable one; but Appia was sometimes the name of mediæval Roman dames.

The genealogists of the house of Este say that Marcus

Actius married Julia, sister of the great Cæsar, and trace their line downwards till modernised pronunciation had made the sound Azzo.

Him whom they count as Azo I. of Este was born in 450, and from him and his descendants Azzo and Azzolino were long common in Italy, though now discarded.

SECTION II.—*Æmilii*.

Almost inextricable confusion attends the development of the title of one of the oldest and most respectable of the plebeian gentes, namely the *Æmilian*, anciently written *Aimilian*. The family was Sabine, and the word is therefore, probably Oscan; but the bearers were by no means agreed upon its origin, some declaring that it was αἰμῶλος (*affable*), and called it a surname of their founder, Mamereus, whom some called the son of Pythagoras, others of Numa. The later *Æmilii*, again, claimed to descend from Aemylos, a son of Ascanius; and others less aspiring, contented themselves with Amulius, the grandfather of Romulus. Can this most intangible Amulius be, after all, a remnant of the Teutonic element in the Roman race, and be the same with the mythical Amal, whence the Gothic Amaler traced their descent? It is curious that *maal* or *amal* means *work* in Hebrew, while *aml* is work, likewise, in old Norse, as our *moil* is in English, though in Sanscrit *amala* is spotless. Altogether, it seems most probable that the word *mal* (a spot or stroke) may underlie all these forms, just as it does the German *mal* (time); that Amal (the without spot) was, in truth, the dimly remembered forefather; and that thus the proud *Æmilii* of Rome, and the wild Amaler of the forests, bore in their designations the tokens of a common stock and a yearning after departed stainlessness. But this is a very doubtful notion, since the *a* privative is not found in the Gothic tongues, except in the form of *un*.

Of the *Æmilii* there were two chief stems—those with the cognomen Mamercus, from the supposed ancestor, himself

called after Mars; but the more interesting were the Paulli, of whom more will be said by-and-bye. Of them was the brave man who, defeated by Hannibal, preferred dying of his wounds to accusing his colleague; and of them was the conqueror of Macedon: from them, too, came the city of Æmilia or Imola; and when a scion of their house was adopted into the line of Scipio, he became Scipio Æmilianus, and a second time Africanus.

Several obscure saints bore the name of Æmilius or Æmilianus; and Emilij has always been a prevailing masculine name in Russia. In Spain, a hermit, Saint Æmilianus, is always known as St. Milhan. Emilio was of old-standing in Italy; but the great prevalence in France of Émile, of late, was owing to Rousseau's educational work, the hero of which had numerous namesakes among the children unfortunate enough to be born in the years preceding the Revolution.

The feminine had been forgotten until Boccaccio wrote his *Teseide*, and called the heroine Emilia. It was at once translated or imitated in all languages, and became mixed up with the Amalie already existing in Germany. Amalie of Mansfeld lived in 1493; Amalie of Wurtemberg, in 1550; and thence the name spread throughout Germany, whence the daughter of George II. brought it to England, and though she wrote herself Amelia, was called Princess Emily. Both forms are recognised in most European countries, though often confounded together, and still worse, with Amy and Emma. No well-known saint is so called; and it is said that De la Roche's beautiful design of the queenly Sainte Amélie was intended as a compliment to the Queen of Louis Philippe, an Amalie which came through Naples from Austria, and therefore belongs to Amal.*

English.	French.	Italian.	Slovak.	Lusatian.
Emily	Émilie	Emilia	Emilija	Mila
Emilia			Milica	Milka

* Michaelis; Smith; Wharton, *English Poetry*; *Papers of Philological Soc.*

SECTION III.—*Antonius.*

Two gentes were called Antonius, a word that is not easy to trace. Some explain it as inestimable, but the Triumvir himself chose to deduce it from Antius, a son of Hercules. One of these clans was patrician, with the cognomen Merenda; the other plebeian, without any third name, and it was to the latter that the avenger of Caesar and lover of Cleopatra belonged—Mark Anthony, Marc Antoine, or Marcantonio as modern tongues have clipped his Marcus Antonius. The clipping had, however, been already performed before the resuscitation of his evil fame in the fifteenth century, for both his names had become separately saintly, and therefore mutilated; Mark in the person of the Evangelist, Antonius in that of the great hermit of the fourth century—the first to practise the asceticism which resulted in the monastic system. Of Egyptian birth, his devotions, his privations, his conflicts with Satan, were equally admired in the Eastern and Western Churches, and Antonios has been as common among the Greeks as Antonius among the Latin Christians. His bell and his cross shaped like a T, in memory of the *tau*, or T with which, in the original Greek, the redeemed in the Book of Revelations are said to be marked, were thought to chase away evil spirits; and the pig placed at his feet as a sign of his conquest over the unclean demon, was by popular ignorance supposed to be an animal dedicated to him. In consequence, the monks of his order kept herds of swine, which lived at free quarters, and ‘as fat as a Tantony pig’ became a proverb.

St. Antony was already very popular when St. Antonio of Padua further increased the Italian devotion to the name, and Antonio has ever since been exceedingly common in Italy and Spain. Classical pedantry made Antonio Paleario turn it into Aonio in honour of the Aonian choir; but

whatever he chose to call himself he made glorious by his life and death.

The Dutch seem to have needlessly added the silent *h*, and we probably learnt it from them. In common with our neighbours, too, we called the erysipelas St. Antony's fire; Antonsfeuer in Germany, Tönesbear in Aix-la-Chapelle. The popularity of Antony has much diminished since the Reformation in England, where perhaps it is less used than in any other country.

English. Antony Anthony Tony Antholin	French. Antoine	Provençal. Antoni	Italian. Antonio Tonio Tonetto
German. Antonius Tenton Tony	Frisian. Tönnes Tonjes	Dutch. Anthonius Theunis Toontje Tool Antoonije	Swiss. Antoni Toni
Russian. Antonij Anton	Polish. Antoni Antek Antos	Slovak. Anton Tone Tonek	Servian. Antun Antonija
Lusatian. Anto Hanto Tonisch Tonk	Lett. Antons Tennis Tanne	Esthonian. Tönnis Tonnio	Hungarian. Antal

The feminine form, Antonia, is very common in Italy and Spain. The Germans have it as Antonie, and this was the original name of Maria Antonia, whom we have learnt to regard with pitying reverence as Marie Antoinette, whence Toinette is a common French contraction.

French.	Italian.	Swedish.	Swiss.	Lithuanian.
Antoinette	Antonia	Antonia	Tonnelli	Ande
Toinette	Antonietta	Antonetta		
Toinon	Antonica			

Antoninus, formed by adoption from Antonius, came to the purple with the emperor whose short and portable name was Titus Aurelius Boianius Arrius Antoninus, and who is further known by his personal surname of Pius. Antonina is the usual English feminine of Anthony.*

SECTION IV.—*Aurelius*.

The Aurelian gens was an old Sabine one, and probably derived its name from *aurum* (gold), the *or* of Italy and *or* of France, though others tried to take it from ἥλιος (the sun).

The old name, Aurelia, for a chrysalis was like it, taken from the glistening golden spots on the cases of some of the butterfly pupæ. The Aurelian gens was old and noble, and an Aurelia was the mother of Julius Cæsar. Afterwards, the emperors called the Antonines were of this family of Aurelius, and building the city in Gaul called Aureliana, after them, caused its modern designation of Orleans, reflected back again in the American New Orleans, with little thought of the stout Emperor Marcus Aurelius. The later Emperor Aurelianus, the conqueror of Palmyra, is said to have taken his name from the Aurelian family, on whose property his father was a farm servant. Aurelia has only been a modern name in France, where it was revived by fashion, and occasionally copied in England. Aurelius had been probably assumed in compliment to the imperial family by the gallant Briton who withstood the Saxon invaders, and turned into Eidiol, unless this were his native name.

* Michaelis; Pott; Smith; Facciolati; Brand; Jameson.

SECTION V.—*Cæcilius*.

The most obvious origin of the nomen of the great Cæcilian gens would be *cæcus* (blind) ; in fact *Cæcilia* means a sloe-worm, supposed to be blind ; but the Cæcili would by no means condescend to the blind or small-eyed ancestor ; and while some of them declared that they were the sons of Cæcas, a companion of Æneas, others traced their source to the founder of Præneste, the son of Vulcan Cæculus, who was found beside a hearth, and called from *caleo* (to heat), the same with *καω* (to burn). There was a large gens of this name, famous and honourable, though plebeian ; but rather remarkably, the feminine form has always been of more note than the masculine. As has been before said, Caia Cæcilia is said to have been the real name of Tanaquil, the modern Roman matron, patroness of all other married dames ; and who has not heard of the tomb of Cæcilia Metella ? But the love and honour of the Roman ladies has passed on to another Cæcilia, a Christian of the days of Alexander Severus, a wife, though vowed to virginity, and a martyr singing hymns to the last. Her corpse was disinterred in a perfect state two hundred years after, when it was enshrined in a church built over her own house, the scene of her death, which gives a title to a cardinal. A thousand years subsequently, in 1599, her sarcophagus was again opened, and a statue made exactly imitating the lovely, easy, and graceful position in which the limbs remained.

This second visit to her remains was not, however, needed to establish her popularity. She is as favourite a saint with the Roman matrons as is St. Agnes with their daughters ; and the fact of her having sung till her last breath, established her connection with music. An instrument became her distinguishing mark ; and as this was generally a small

organ, she got the credit of having invented it, and became the patroness of music and poetry, as St. Katharine of eloquence and literature, and St. Barbara of architecture and art. Her day was celebrated by especial musical performances; even in the eighteenth century an ode on St. Cecilia's day was a special occasion for the laudation of music; and Dryden and Pope have fixed it in our minds, by their praises, not so much of Cecilia, as of Timotheus and Orpheus. Already, in the eleventh century, the musical saint had been given as a patroness; and the contemporaries, Philip I. of France, and William I. of England, had each a daughter Cécile.

From that time, Cécile in France was only less popular than the English Cicely was with all ranks before the Reformation. Cicely Neville, the Rose of Raby, afterwards Duchess of York, called 'Proud Cis,' gave it the chief note in England; but her princess grandchild, Cicely Plantagenet, was a nun, and thus did not transmit it to any noble family. After the Reformation, Cicely sank to the level of 'stammel waistcoat,' and was the milk-maid's generic name;—

'When Cis to milking goes,'

says the lament for the fairies; and it is a pretty modest Cicily whom Piscator incites to sing Sir Walter Raleigh's

'Come live with me, and be my love.'

And so the gentlewomen who had inherited Cicely from their grandmothers, were ashamed of it; and it became Cecilia, with Miss Burney's novel to give them an example, until the present reaction against fine names setting in, brought them back to Cecil and Cicely. In Ireland, the Norman settlers introduced it, and it became Sighile.

English.	French.	Italian.	German.
Cecilia Cecily Cicely Sisley Sis Ois	Cécile	Cecilia	Cäcilia
Hamburgh.	Russian.	Polish.	Illyrian.
Oile	Zezilija	Cecylia	Cecilia Cecilija Oila Oilika

So entirely has the once favourite Cecily been forgotten among the peasantry, that a house, originally the priory of Saint Cecile, had by general consent arrived at being known as Sampson's Seal, to the great perplexity of its owner, till he found a document showing its original title.

Sessylt, the British form of the masculine, lasted on long in Wales; and the Italians kept up Cecilio. The English Cecil is, however, generally the surname of the families of Salisbury and Exeter, adapted to be a man's Christian name.

Moreover, Cæcilianus is supposed to be the origin of Kilian, one of the many Keltic missionaries who spread the light of the Gospel on the Continent, in the seventh century. St. Kilian is said to have been of Irish birth. He preached in Germany, and was martyred at Wurtzburg; and his name has never quite ceased to be used in the adjacent lands.*

SECTION VI.—*Cælius*.

Cœles Vivenna, an Etruscan general, named the Coelian hill, and the Coelian gens, whence the Italians have con-

* Facciolati; Smith; Valerius Maximus; Butler; Jameson; Michaelis; Pott.

tinued Celio and Celia. In Venice the latter becomes Zilia and Ziliola, and is often to be found belonging to noble ladies and the wives of doges. At Naples it was Liliola, and it seems to be the true origin of Lilian and Lilies; but of this more under flower names. The Irish, too, have adopted it as Sile, or Sheelah, and Célie and Celia have been occasionally adopted by both French and English, probably under some misty notion of a connection with *cælum* (heaven), which is, however, very unlikely. The prevalence of Celia among the lower classes in English towns is probably partly owing to the Irish Sheelah, partly to some confusion with Cecilia.

Coelina was a virgin of Meaux, converted to a holy life by St. Geneviève. She is the origin of the French Céline, who probably suggested the English Selina, though as we spell this last, we refer it to the Greek Selene (the moon).

SECTION VII.—*Claudius*.

Another personal defect, namely lameness, probably was the source of the appellation of the Claudian gens, although by some the adjective *claudus* is rejected in favour of the old verb *clueo*, from the same root as the Greek *kleo*, and meaning to be called, *i. e.*, famed. The Claudii were a family of evil fame, with all the darker characteristics of the Roman character, and figure in most of the tragedies of the city. They were especially proud and stern, and never adopted any one into their family till the Emperor Claudius adopted Lucius Domitius Ahenobarbus, who did not improve the fame of the Claudian surname of Nero. Clodius was another form of the same, and not more reputable. But the reign of the Emperor Claudius and the number of his freedmen, and new citizens, gave his gentile name an extensive vogue, and from his conquests in Britain was there much adopted. Besides, the Claudia who sends her greeting to St. Timothy in St. Paul's Epistle, is believed to have been the daughter of a British

prince and wife of Prudens, whose name is preserved in inscriptions at Colchester.

The epigrams of Martial speak of a lady of the same name as British, and thus Claudia is marked by the concurrence of two very dissimilar authorities as one of the first British Christians, while the hereditary Welsh name of Gladys, the Cornish Gladuse, corroborate the Christian reverence for Claudia. The masculine form, Gladus, is likewise used, and in Scotland Glauf, recently softened into Claud, is not uncommon. In France Claudie is very common in Provence. Louis XII., who gave both his daughters male names, called the eldest Claude, and when she was the wife of François I., la Reine Claude plums were so termed in her honour. Her daughter carried Claude into the house of Lorraine, where it again became masculine, and was frequent in the family of Guise. The painter Gelée assumed the name of Claude de Lorraine in honour of his patrons, and thus arose all the picturesque associations conveyed by the word Claude.

Claudine is a favourite female Swiss form.*

English. Claud	Scotch. Glauf	French. Claude Godon	Italian. Claudio	Russian. Klavdij Illyrian. Klaudij	Slovak. Klavdi
FEMININE.					
French. Claude Claudine Claudie		Welsh. Gladys		Italian. Claudia	

SECTION VIII.—*Cornelius, &c.*

The far more honourably distinguished clan of Cornelius has no traceable origin, unless from *cornu belli* (a war

* Facciolati; Smith; Rees, *Welsh Saints*.

horn), but this is a suggestion of the least well-informed etymologists, and deserves no attention. Scipio and Sylla were the most noted families of this gens, both memorable for very dissimilar qualities; and Cornelia the mother of the Gracchi, inherited her name from her father, Publius Cornelius Scipio Africanus I. From him, too, she inherited that pure, high, dignified spirit that makes her, like Octavia and Volumnia, the highest type of womanhood without Revelation; and her answer that her twelve children were her only jewels, is one that endears her far more than the rest of the noble Roman dames. The centurion of the *Italian* band was probably a hereditary Roman Cornelius; but earliest gentile Christian though he were, he was not canonized, and the saint of the Western Church is a martyred Pope Cornelius of the third century, whose relics were brought to Compiègne by Charles the Bald, and placed in the Abbey of St. Corneille, whence again a portion was carried to the Chapter of Rosnay, in Flanders. This translation accounts for the popularity of both the masculine and feminine forms in the Low Countries, in both kingdoms of which they constantly are found, and where Cornelius gets shortened into Kees, Knelis, Nöll, or Nelle, and Cornelia into Keetje, or Kee. As an attempt to translate the native Keltic names beginning with *cu* or *con*, Cornelius, or Corney, is one of the most frequent Irish designations. Nelleson is the Dutch surname, and Nelson is likely to be thus derived as from the northern Nielson. The Dantzic contraction is. Knelz, and the Illyrians call the feminine Drenka!

The great Fabian gens was old Latin, and was said by Pliny to be so called from their having been the first to cultivate the bean *faba*, while others say the true form was *fodius*, or *fovius*, from their having invented the digging pits, *foveæ*, for wolves, a proceeding rather in character with the wary patient disposition displayed by the greatest man of the race, Quintus Fabius Maximus, whose agnomen of Cunctator

so well describes the policy that wasted away the forces of the Carthaginian invader. Fabio has been occasionally a modern Italian name; Fabiola is the diminutive of Fabia; Fabianus the adoptive augmentation, whence the occasional French Fabien, and, more strange to record, the Lithuanian Pobjus.

Fabricius is probably from *Faber* (a workman), but there was no person of note of the family except Caius Fabricius Luscinus, whose interview with Pyrrhus and his elephant has caused him to be for ever remembered. Fabrizio Colonna, however, seems to be his only namesake.

Flavus and *Fulvus* both mean shades of yellow, and there were both a Flavian and a Fulvian gens, no doubt from the complexion of some early ancestor, Flavius being probably a yellow-haired mountaineer with northern blood; Fulvius a tawny Italian. It is in favour of this supposition that Constantius, who brought the Flavian gens to the imperial throne, had the agnomen Chlorus, also expressing a light complexion. Out of compliment to his family the derivatives of Flavius became common, as Flavianus, Flavia, and Flavilla. Flavio is now and then found in modern Italy, and Flavia figured in the poetry and essays of the last century. Fulvia, 'the married woman,' as her rival Cleopatra calls her, was the wife of Antony, and gave her name an evil fame for ever by her usage of the head of the murdered Cicero.*

SECTION IX.—*Herminius*.

The Herminian gens is believed to be of Sabine origin, and its first syllable, that lordly *herr*, which we traced in the Greek Hera and Hermes, and shall find again in the German Herman. There is little doubt that the Roman Herminius

* Smith; Butler; Facciolati; *Irish Society*.

and the brave Cheruscan chief, whom he called Arminius, were in the same relationship as were the Æmili and Amaler.

Herminius is the word that left to Italy the graceful legacy of Erminia, which was in vogue, by inheritance, among Italian ladies when Tasso bestowed it upon the Saracen damsel captured by Tancred, and fascinated by the graces of her captor. Thence the French adopted it as Hermine, and it has since been incorrectly supposed to be the Italian for Hermione; indeed, Scott indiscriminately calls the mysterious lady in George Heriot's house Erminia or Hermione. The Welsh have obtained it likewise, by inheritance, in the form of Ermin, which, however, they now murder by translating it into Emma.

SECTION X.—*Julius.*

'At puer Ascanius, cui nunc cognomen Iulo,
Additer Ilus erat dum res stetit Ilia regno.'

'The boy Ascanius, now Iulus named—
Ilus he was while Ilium's realm still stood,'

quoeth Jupiter, in the first book of the *Æneid*, whence Virgil's commentators aver that Ascanius was at first called after Ilus, the river that gave Troy the additional title of Ilium; but that during the conquest of Italy he was termed Iulus, from *ιουλος* (the first down on the chin), because he was still beardless when he killed Mezentius. The father of gods and men continues :

'Nascetur pulchrâ Trojanus origine Cæsar,
(Imperium Oceano, famam qui terminet astra,)
Julius, a magno nomen Iulo.'

'A Trojan, by high lineage shall arise—
Cæsar (whose conquering fame the sea and stars shall bound),
Called Julius, from Julus mighty name.'

The Julian gens certainly exceeded Rome in antiquity, and one of their distinguished families bore the cognomen of Iulus; but in spite of Jupiter and Virgil, Livy makes Iulus, or Ascanius, not the Trojan son of Æneas and the deserted Creusa, but the Latin son of Æneas and Lavinia, and modern etymologists hazard the conjecture that Iulus may be only a diminutive of dius (divine), since the derivation of Jupiter from Deus pater (father of gods) proves that such is the tendency of the language.

The family resided at Alba Longa till the destruction of the city by Tullus Hostilius, and then came to Rome, where, though of very high rank, they did not become distinguished till, once for all, their star culminated in the great Caius Julius Cæsar, after whom the Julii were only adoptive, though Julia was the favourite name of the emperors' daughters, and their freedmen and newly-made citizens multiplied Julius and Julianus throughout the empire. Many towns founded by the emperors preserve the Julian appellation strangely altered, as Julia Bona, now Lillebonne; Victus Julius, Ittucci; Forum Julii, shortened into Frêjus; Julium, Zuglio in Italy; and in Spain, Castra Julia was first Trogilium, and then Truxillo; the *X* and *J* being, in Spanish, alike guttural in sound. The seventh month in the year, as July, Juillet, Luglio, Julio, Juli, reminds all Europeans that the mighty Julius reformed the calendar and brought in the Julian era; and our gillyflowers, the gillyflower stock and clove gillyflower, ill imitated by the French giroflée, still bear the impress of the month that was called after him.

Julius was hereditary throughout the empire, and lingered on long in Wales, Wallachia, and Italy. It is the most obvious source for the French Gilles; though, as has been already said, that word claims to be the Greek Aigidios, and is like both the Keltic Giolla and Tentonic Gil. The modern French Jules and English Julius were the produce of the revived classical taste. The latter belonged to a knight

whose family name was Cæsar; and Clarendon tells a story of a serious alarm being excited in a statesman by finding a note in his pocket with the ominous words 'Remember Julius Cæsar,' which left him in dread of the ides of March, until he recollected that it was a friendly reminder of the humble petition of Sir Julius Cæsar.

English. Julius	Welsh. Iolo	Breton. Sulio Iola	French. Jules Julot
Italian. Giulio	Spanish and Portuguese. Julio	German. Julius	Wallachian. Julie
			Slavonic. Julij

The feminine shared the same fate, being hereditary in Italy, and adopted as ornamental when classical names came into fashion in other countries. The Julie of Rousseau's *Nouvelle Heloise* made Julie very common in France.

English, Spanish, and Portuguese. Julia	French and German. Julie	Italian. Giulia	Russian. Juliya
Polish. Julia Julka	Lett. Jule	Hungarian. Juli Julis Juliaka	Slovak. Iliaka
			Breton. Sulia

As every family that in turn mounted the imperial throne was supposed to be adopted into the Julian gens, all bore its

appellation; and thus it was that out of the huge stock that had accumulated in the family of Constantius, the apostate bore by way of distinction the adoptive form of Julianus. It is in favour of the story, that the wife of Constantius was really British, that as long as any of that family reigned, this island adhered to the empire; and that the names of the Constantian race were widely used among the inhabitants; nay, even Scottish tradition had heard of them, for is it not said of the terrible 'Red Etin of Ireland' (Jotun or giant),

'Like Julian the Roman,
He feared the face of no man?'

As the adoptive form this was more widely diffused than Julius itself in the Latinized provinces, and thus came to the Conde Julian, execrated by Spain as the betrayer of his country into the hands of the Moors.

To redeem the name from the unpopularity to which two apostates would seem to have condemned it, it belonged to no less than ten saints, the name of one of whom was the nucleus of a legend afloat in the world. He was said to have been told by a hunted stag that he would be the murderer of his own parents; and though he fled into another country to avoid the possibility, he unconsciously fulfilled his destiny, by slaying them in a fit of jealousy before he had recognized them when they travelled after him. In penance, he spent the rest of his life in ferrying distressed wayfarers over a river, and lodging them in his dwelling; and he thus became the patron of travellers and a saint of extreme popularity. The saltire crossletted was called after him, and his was a really universal name from Scotland to Wallachia during the middle ages. The terrible ballad of *Jellon Græme* shows the old Scottish form.

English. Julian	Scotch. Jellon	Welsh. Julion	Breton. Sulien
French. Julien	Spanish. Julian	Portuguese. Juliao	Italian. Giuliano
			Russian. Julian

The feminine was already abroad in the Roman empire in the days of martyrdom, when St. Juliana was beheaded at Nicomedia under Galerius; and in the days of Gregory the Great, her relics were supposed to be at Rome, but were afterwards divided between Brussels and Sablon. She is said to have been especially honoured in the Low Countries, and must likewise have been in high favour in Normandy, perhaps through the Flemish Duchess Matilda. Julianne was in vogue among the Norman families, and belonged to that illegitimate daughter whose children Henry I. so terribly maltreated in revenge for their father's rebellion; and it long prevailed in England as Julyan: witness the heraldic and hunting prioress, Dame Julyan Berners; and, indeed, it became so common as Gillian, that Jill was the regular companion of Jack, as still appears in nursery rhyme; though now this good old form has entirely disappeared, except in the occasional un-English form of Juliana. In Brittany, it has lasted on as Suliana, the proper name of the nun-sister of Du Guesclin, who assisted his brave wife to disconcert the night assault of their late prisoner. Truly the nuns yclept thus were a spirited race, perhaps owing to a name which, if Virgil be to be trusted, is extremely unladylike.

English. Julyan Juliana Gillian Gill	French. Julienne	Breton. Suliana	Italian. Giuliana
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Spanish, Portuguese, and Wallachian.	German.	Slavonic.	Hungarian.
Juliana	Juliana	Julijana	Julianja

Another feminine diminutive, Julitta, was current in the empire in the time of persecution, and belongs in the calendar to a martyr at Cæsarea in Cappadocia, as well as to her who has been already mentioned as the mother of the infant St. Kyriakos, or Cyr, a babe of three years old. She was undergoing torture herself when she beheld his brains dashed out on the steps of the tribunal, and till her own death, she gave thanks for his safety and constancy. Together the mother and child were commemorated throughout the Church; and the church of St. Gillet records her in Cornwall, as does that of Llanulid in Wales. Her name, however, when there borne by her namesakes was corrupted into Elidan. Jolitte was used among the French peasantry, and Giulietta in Italy, whence Giulietta Capellett appears to have been a veritable lady, whose mournful story told in Da Porta's novel, was adopted by Shakespeare, and rendered her name so much the property of poetry and romance, that subsequently Juliet, Juliette, and Giulietta, have been far more often christened in memory of the impassioned girl, than of the resolute Christian mother.*

SECTION XI.—*Junius, &c.*

Junius was a distinguished clan at Rome, especially in the fierce patriotic family of Brutus, so called from the pretended idiocy of the first Lucius Junius in the endeavour to secure himself from the jealousy of the Tarquins. The names have not since been in great use, except that Brut or Brute was made by Geoffrey of Monmouth the ancestor of the mythical

* Smith; Facciolati; Michaelis; Pott; Butler; Arrowsmith, *Geography*; Rees; Jameson; *Gesta Romanorum*.

ancient British kings ; nay, according to his etymology, the eponymous hero of Britain ! Moreover, when hair-powder was deemed the token of aristocratic predilections, the wig that best emulated the natural locks was called Brutus, after the republican ; but it is most familiar to us in the portraits of George IV. Junius is most noticeable as the *nom de guerre* of the celebrated satirist of the last century, whose incognito has been more perfect than, perhaps, any mystification productive of equal curiosity. Vehement Americanism has, if wit may be trusted, produced a Junius Brutus Figgs ; but otherwise, there is no instance of the recurrence of either as a Christian name, though the French surname, Junot, is no doubt a continuation of the Junian gens, through some Gallo-Roman family. As usual, the source of the nomen is as much a matter of conjecture to its Roman owners as to us. Some took it from *jungo*, to join, in remembrance of the junction of Romans and Sabines under Romulus and Tatius ; others, from the goddess Juno, whose own name was properly Jovino, the feminine of Jovis (divine). Apart from the Greek Hera, with whom she was afterwards confounded, Juno was the patroness of marriage ; and as she usually wore armour, the hair of a bride was divided with the point of a small spear. She was called Juno Moneta, from *moneo* (to advise), from a story that once, when the Romans prayed to her for wealth, she replied that they should never be in want so long as they fought with the arms of justice. On the site of the ruined house of Marcus Manlius Capitolinus she had a temple, where the Romans coined their silver, which, in consequence, was called moneta, and thus led to our word money. Her chief festival was on the first day of the month that bears her name. A third derivation for Junius has been suggested in *juvenis* (young), in which case it would be allied, not only to Juvenalis, the cognomen of the satirical poet, Decimus Junius Juvenalis, but to the modern surnames Young, Jung, de Jonge, Le Jeune, all of them from the

adjective in their several languages, directly derived from this same *juvenis*, itself said to be from *juvo* (to help or to enjoy).

Lælius, an unexplained gentile name, left to the Italians, Lelio, which was borne by one of the heresiarchs Socini; also Lelia, in French Lélie, and sometimes confused with the names from Cœlius.

It was said that the city of Pompeii was so called from *pompa*, the splendour or pomp with which Hercules founded it. However this might be, it is likely that from it came the nomen of the Pompeian gens, which did not appear in Rome till a late period, and which its enemies declared was founded by Aulus Pompeius, a flute-player. The gallant Cnæus Pompeius won for himself the surname of Magnus, and made sufficient impression on the world to have his name adapted to modern pronunciation by the Pompée of the French, and the English Pompey. When a little negro boy was the favourite appendage of fine ladies of the early seventeenth century, the habit of calling slaves by classical titles, made Pompey the usual designation of these poor little fellows; from whom it descended to little dogs, and though now out of fashion, even for them, it has obtained a set of associations that is likely to prevent that fine old Roman, Pompey, surnamed the big, from obtaining any future namesakes, except in Italy, where Pompeo has always flourished, probably from hereditary associations.

On Roman authority, the Porcii were the breeders of *porcus* (a pig), according to the homely, rural, and agricultural designations of old Latinity, which to modern ears have so dignified a sound. It was the clan of the two Catones, but the masculine has not prevailed; though that 'woman well reputed, Cato's daughter' Porcia, or as the Italians spelt it—Porzia, caused her name to be handed on in her native land, where Shakespeare took it, not only for her, but for his other heroine—

‘ Nothing undervalued
To Cato's daughter, Brutus' Portia ;’

from whom Portia, as after his example we make it, has become an exceptional fancy name. This same word *porcus*, descending into the romance tongues, came to us by way of the French, for the unsmoked flesh of the animal, who collectively were Teutonic swine; but *hwch*, the Keltic hog, finally was dried into Keltic *baccwn*, and only when cooked to suit the Norman taste was pork. *Porcella* (the little pig), likewise named in Portuguese the delicate enamelled cowry from its shape; and the first sight of Chinese pottery, reminding the Portuguese settlers in the East Indies of the texture of these shells, they called it *porcellana*, whence porcelain. The Romans thought no scorn of the title of the unclean beast, and three families in other clans likewise bore its name, Verres, Scrofa, and Aper; the last, it is just possible, being the origin of the Sir Bors of the Round Table; in Welsh, *Baez*. Eber, its German relative (if not descendant), has so numerous a progeny of Teuton names, that it must be dwelt on under that head.

The origin of Sulpicius is not known. It may possibly be connected with the obsolete word that named Sulla, from a red spotted visage; but this is uncertain. There were three saints of the name: Severus Sulpicius, a friend of St. Martin; Sulpicius (called the severe), Bishop of Bourges, in the sixth century; and Sulpicius (called the gentle), also Bishop of Bourges, in the seventh. It is an arm of this last of the three that has led to the consecration of the celebrated church at Paris, in the name of St. Sulpice. In Germany, it is Sulpiz.

Terenus (soft or tender), was the origin given by the Romans to the Terentian gens, which produced Terentia, wife of Cicero, called in affection Terentilla, and likewise gave birth to the comic poet, Publius Terentius Afer, known to us as Terence, and to the Germans as Terenz. As a supposed rendering of Turlough, Terence is a very favourite name in

Ireland, and is there called Terry, but it prevails nowhere else.

Tullus was the prænomen of the third king of Rome, and no doubt the source of the *nomen* Tullius. Old Roman authorities derive both from a forgotten word, meaning a spout of blood; but of this there is no proof. Tullius was first borne by the king also called Servius, as old Roman history said, from having been born a slave (*servus*), in the house of Tarquinius Priscus, whose wife foresaw his future greatness. On the authority of the Emperor Claudius, there was an Etruscan tradition that he was of Etrurian birth, properly called Mastarna, and only called by a Latin name when adopted at Rome. His daughter inheriting his name, covered Tullia with shame; her road is still called the Via Scelerata, but the gens was so extensive, that there was many another Roman Tullia; and the tenderness of Cicero for his daughter Tullia, or as he fondly called her, Tulliola, has endowed it with pleasanter recollections; and one of the learned Italian ladies of the sixteenth century was a Tullia. Cicero's own gentile name of Tullius, by which his friends usually called him, led to his being almost universally called by English writers, Tully, down to the last century. The race connected so closely with Servius Tullius, both in his rise and fall, were called from the Etruscan city of Tarquinii, where the first of them was born of a Greek father and Tuscan mother.

The meaning of the name of Sergius is not known, but the Sergian gens was very ancient, and believed itself to spring from the Trojans. From them Catiline descended, and from another branch the deputy Sergius Paullus, from whom some suppose St. Paul to have taken his name.

One saint called Sergius was martyred at the city of Rasapha, in Syria; and was honoured by the change of the name of the place to Sergiopolis, in Justinian's time. His relics are at Rome and at Prague; but a far greater favourite

as a namesake is the Russian Ssergie, who founded a monastery near Moscow, and died there in 1292, in the highest esteem for sanctity, so that his monastery is a place of devotional pilgrimage, and Ssergij or Sserezka are favourite names in Russia.*

SECTION XII.—*Valerius*.

Deep in the roots of Indo-European tongues lies the source of our adverb *well*, the German *wohl*, Saxon *wel*, Gothic *waila*, an evident close connection of the Latin verb, *valeo*, (to be well) ; and which the Keltic *gwall* links again with the Greek *καλος* (well, or beautiful), related to the Sanscrit *kalya* (healthy, able, or well), whence the name of the terrible Hindoo goddess, the patroness of the Thugs, and likewise that of Southey's lovely creation of the devoted daughter Kailyal.

Thence a mighty progeny in all modern tongues ranging from our English *wealth*, through all varieties of *worth*, *value*, *pre-vailing*, *a-vailing*, through a French medium up to the direct Latin *valetudo* (health), whence he who has no health is the *valetudinarian*. *Valeo* was both to be sound and to be worth, and to the old Roman a sound man was necessarily *valiant*, worth something in the battle ; and *valor*, which to them and the Italians is still *value*, is to the chivalrous French and English *valour*. The imperative *vale* was the parting greeting which is represented by the old English farewell and German *lebewohl*, though the commendation to divine protection has in Christian times obtained the ascendancy in good bye, *i.e.*, God be with you : *adieu*, *addio*, *adios*.

This word of well-being named the old Sabine Valerian gens, one of the most noble and oldest in Rome, who had a little throne to themselves in the Circus, and were allowed to

* Butler ; Michaelis ; Smith ; Facciolati ; Courson, *Peuples Bretons* ; Pott ; Valerius Maximus.

bury their dead within the walls of the city. The simple masculine form of the name had but two saints, and they too obscure to be much followed, though Valère and Valerot as surnames have risen from it in France. The feminine of it was in honour at Rome for the sake of Valeria, the public spirited lady who took the lead in persuading the mother of Coriolanus to intercede with her son to lay his vengeance aside and spare his mother-city; Valérie is a favourite French name, but it is the compounds of this word that have had far greater note. Valerianus, the adoptive name, was borne by Publius Sicinius Valerianus, that unhappy persecuting emperor who ended his career as a stepping stone to Shahpoor. Caius Plinius Valerianus was a physician in the fourth century, who left his name to the plant *valerian*, beloved of cats, and once considered highly medicinal. A Saint Valerianus was Bishop of Auxerre, and though properly Valérien in French, Valerian in English, was probably the patron of the Waleran, or Galeran, occurring in the middle ages, chiefly among the Luxembourgs, Counts of St. Pol.

St. Valericus, or Valery, a monk of Auvergne in the seventh century, founded more than one monastery, and had his relics so dispersed about France that St. Valery became a rather frequent territorial surname. It was the maiden name of Maude de St. Valery, the unfortunate Lady de Braose, whom King John starved to death. The common people of her county seem to have fancied her a witch, and preserved the tradition of her as Mol Walbee, whence it would appear that the not unfrequent English surname of Walby is a base transmutation of St. Valery. This name, however, like Waleran, may be connected with the Teutonic *val* (slaughter).

Valens, the participle of *valeo*, was a cognomen in the clan of Valerius, and came to the throne with the emperor of Arian memory, whose brother varied it to Valentinianus.

From some of the earlier Romans thus named were called the city and province of Valencia in Spain, and the district

of Valence in France, whence the Lusignan family took one of the titles, which came to England as the surname of the half-brothers of Henry III., the De Valence, Earls of Pembroke: Valentia was also the southern province of Scotland. The Duchy of Valentinois in France was called from this source, and being given to Cæsar Borgia, he was called by the Italians, il Valentino, to the confusion of history.

Valentinianus was the form borne by way of distinction by the companion emperor of Valens, and which has been continued by the Welsh in the form of Balawn.

Valentinus was a Roman priest, who is said to have endeavoured to give a Christian signification to the old custom of drawing lots in honour of Juno Februsta, and thus fixed his own name and festival to the curious fashion prevailing all over England and France, of either the choice of a 'true Valentine,' or of receiving as such the first person of the opposite sex encountered on that morning. At the end of the last century it was the habit at Lymington, in Hampshire, for each boy to send a sash on Valentine's day to the damsel of his choice, who was bound to return a bunch of ribbons to ornament his hat at Whitsuntide.

These customs increased the popularity of Valentine and Valentina, the latter being more probably used as the feminine of the former, than as the name of an obscure martyr who died under Diocletian.

Valentina Visconti was the wife of the Duke of Orleans, brother of Charles VI. of France, and as one of the bright lights in a corrupt court, merited that her name should have become more permanent than it has been.

The Slavonic contractions of the masculine are curious. Lower Lusatia makes it Batyn, Tyno, Bal and Balk; Lithuanian, Wallinsch; and Hungary, Balint.*

* Liddell and Scott; Pott; Facciolati; Smith; Arnold; Jones, *Welsh Sketches*; Brand, *Popular Antiquities*; Michaelis.

SECTION XIII.—*Virginus*.

It is not easy to separate the idea of Virginia from *virgo* (a virgin), especially since Sir Walter Raleigh gave that name to his American colony in honour of the Virgin Queen, and it was probably under this impression that Virginie was made by Bernardin de St. Pierre, the heroine of his tropical Arcadian romance, which reigned supreme over French, English, and German imaginations of a certain calibre, and rendered Virginie triumphant in France; and as Marryat's sailor called it Jenny with a head and tail to it, to be a name of sentiment in England. Nay, had the true Virginia lived and died a couple of centuries earlier, her story would have passed for a myth expressed in her appellation; but the fact is, that she derived it from a good old plebeian gens, who formerly spelt themselves Verginius, thus connecting themselves with *ver* (the spring), Persian *behar*, Eolic *Beap*, the old Greek *Feap*, and with all its progeny of *virga* (a rod, or green bough), *vireo* (to flourish), *viridis* (green); and again with the more remote descendants of these words in modern Europe—*vert*, *verdure*, *il vero*, &c. Virginio was a name in the Orsini family, but otherwise it has not been kept up. Vergilius, as Virgilius was formerly spelt, is clearly a shoot of the same spring, likewise a diminutive with only the change Publius. Virgilius Maro, the poet who made Virgil a word in all men's tongues, was only a Roman by adoption. He was never quite forgotten, and Dante made 'Virgilio' known to the more ordinary world as his own guide in the realms beneath, while the vulgar erected him into a tremendous necromancer, and told the wildest stories of him. Polidoro Virgilio was of Italian birth, but wrote a Latin chronicle of England, whence historians quote him as Polydore Virgil. The Bishop of Arles who assisted in consecrating St. Augustin to the See of Canterbury, was by name Virgilius.*

* Butler; Facciolati; Smith.

CHAPTER IV.

COGNOMINA.

SECTION I.

ROMAN cognomina were originally neither more nor less than nicknames, sometimes far from complimentary, but for the sake of convenience, or of honourable association, continued in the family.

Sometimes they were adjectives, such as *Asper* (the rough), *Cæcus* (the blind), *Brutus* (the stupid). Sometimes they were suggested by the appearance, such as *Naso* (the nose), or *Scævola* (the left-handed), the soubriquet earned by that *Mutius* who seared his right hand in the fire to prove to *Porsenna* what Roman constancy was. *Sura* (the calf of the leg), *Sulla* (the red-pimpled), *Barbatus* (the bearded), *Dentatus* (the toothed), *Balbus* (the stammerer), and even *Bibulus* and *Bibacula* (the drunkard).

Sometimes, like some of the gentile nomina previously mentioned, they came from animal or vegetable, connected in some way with the ancestor, either by augury, chase, or culture, such as *Corvinus*, from *corvus* (a raven), *Buteo* (a buzzard), *Lentulus* (a bean), *Piso*, from *pisum* (a pea), *Cicero* (a vetch), *Cæpio*, from *cæpe* (an onion). Others were from the birth-place of the forefather, such as *Hadrianus*, *Albinus*; others were the ablative case of the tribe to which the gens belonged, as *Romilia*, or *Palatina*. Sometimes a *cognomen secundus*, or agnomen, was superadded in the case of distinguished personages, in memory of their services, such as *Coriolanus*, *Capitolinus*, *Africanus*, *Asiaticus*. The latest example of

an agnomen of victory was Peloponnesiacus, which was conferred in 1688 by the Venetian Republic upon Francesco Morosini, the conqueror of the Morea.

Whatever the cognomen—fortuitous, derisive, or honourable,—it remained attached for ever to the family, and served to designate that section of the gens.

Thus one branch of the Licinian gens, itself named from the old Etruscan word *Lecne*, came to be called *Crassus* (the fat). The celebrated *Publius Licinius Crassus* acquired in addition to this the cognomen of *Dives* (the rich), in allusion to his avarice, and this, even when the ill-gotten wealth had wasted was still applied to his son, even in the depths of poverty. In the later times, when many of these words had acquired a high reputation from former wearers, they were sometimes given by parents instead of the old *prænomena*, and Horace thus satirizes the sounding epithets and softened descriptions applied by parents to their own defective offspring, taken from the great men of old time, as if the similar flaw were a pledge of similar distinction—

‘Appellat Pætum pater, strabonem. Et Pullum, malè parvus,
Si cui filius est, ut abortivus fuit olim
Sisyphus; hunc Varum distortis cruribus illum
Balbutit; Scaurum pravis fultum male latis.’

‘The father calls the squinting, *Pætus* (pinky-eyed). If a son is dwarfish and abortive as once was *Sisyphus*, (*Antony’s* dwarf, two feet high,) he is called *Pullus* (the chicken); *Varus* (one with feet bent in) he stammers to one with distorted legs; and *Scaurus* to the club-footed.’

These agreeable cognomina did not naturally descend to females; but in the latter and more irregular periods, when the gentes were so extensive that the feminine was no distinction, they were usually assumed by the daughters of the house, and altered to suit their construction.

This class, larger and more varied than the former ones, has given more to general nomenclature.*

SECTION II.—*Adrianus, &c.*

One of the territorial cognomina was that derived from the town of Adria in Picenum, the same which named the Adriatic Sea. A family of *Ælii*, migrating through Spain, were known by the cognomen of *Adrianus*, or *Hadrianus*, both place and name being usually spelt with the aspirate. The Emperor Publius *Ælius Hadrianus* built our famous northern wall, still called after him, as is the city of *Adrianople*; but he failed in imposing his gentile name of *Ælia* upon Jerusalem. The Italian surname of *Adriani* is probably derived from the original city. An *Adrianus* was the first abbot of St. Augustin's, Canterbury, and another was first bishop of Aberdeen; but the most popular St. *Adrianus* was an officer in the imperial army who was converted by the sight of the martyrdoms under *Galerius*, and was martyred himself at *Nicomedia*, whence his relics were taken to *Constantinople* and to *Rome*, thence again to *Flanders*, where they were transported from one abbey to another, and supposed to work such miracles that *Adrianus* has ever since been a universal name in the Low Countries, where it gets contracted into *Arje*, or *Janus*, while the more northerly nations call it, in common use, *Arrian*, or *Arne*. The French make it *Adrien*, and have given it the feminine *Adrienne*; and the Italians have not unfrequently *Adriano* and *Adriana*. In *Russia* it is *Andreïän*.

Aquila (an eagle), was a cognomen in several Roman families, either from augury or the national feature. It reminds us of the Greek *Αίας*, and of many of the Teuton names beginning with *ar*.

Aquila was a companion of St. Paul, and another *Aquila*, under *Hadrian*, wavered long between Judaism and Chris-

* Horace, *Satires*; Roscoe, *Venice*.

tianity, and translated the Old Testament into Greek; but Aquila has not been followed as a name, save here and there in England and America as a Scripture name. It figures in sundry names of plants; the bird-like heads of the columbine petals caused Linnæus to call it *aquilegia*, and the 'spread eagle' in the severed stem of the bracken fern gives it the specific name of *aquilina*.

There was an Aquilian gens, and again Aquilinus was formed from this by adoption, whence a Gallic Aquilinus, bishop of Evreux; in 620, also, a saint of the Greek Church, who has made Akulina, or Akilina, a favourite female name in Russia.

The first Agricola who rose to fame was the excellent Cordus Julius Agricola, who civilized the Roman settlements in Britain, and left his name as the signature for 'farmers' friends' in country papers. The word is from *ager* (a field), the same as the German *aker*, and our acre, and from *colo* (to till).

Agrippa was not well understood by the Romans themselves, though they settled that it meant one born with his feet foremost. The explanation we quote from Professor Aufrecht: 'He (Gellius) ascribes to that preposterous birth all the calamities which befel the world through Agrippa's ill-starred descendants. 'To fall on one's feet' was therefore no auspicious event in Italy. But how can we possibly reconcile that signification with the etymology? I think the legs peep out of the *pp*, and that *ppa* is probably a contraction of *peda*. Now it is very easy to explain what remains from the Sanscrit, in the same way as everything else may be explained by it; but as that language reminds us at the present moment of Sepoys and outrages, we had better remain on classical soil, and compare the Greek *ἄκρος*, which a Latin tongue might have softened a little, just as in *cygnus*, *neg-ligo*, &c., &c. 'Ἀκρότερος means only 'the beginning or tip of the foot;' but it might as well have signified an individual, who, on entering this shaky world of ours, philoso-

phically chose to take a firm 'stand-point,' rather than begin by a foolish act, and plunge into it headlong.' It was at first a prænomen, but became a cognomen in the clan of Menenius and of many others. Marcus Vipsanius Agrippa was the friend and son-in-law of Augustus, and from him the Herods called themselves Agrippa; and his daughter was the first of those ladies called Agrippina, whose tragic stories mark the early years of the Roman emperor. Cornelius Agrippa was probably assumed by the learned man of Cologne, who has connected it in the popular mind with alchemy and necromancy. St. Agrippina was martyred at Rome under Valerian, and being transferred to Girgenti in Sicily, became known to the Greeks. Her name is used in Russia in the softened form of Agrafina, and the rude contraction Gruscha or Grunja. Some suggest that Agrippa may be the Greek *απυρρος* (swift)-footed.

The city of Alba Longa doubtless took its first name from that universal word that named the Alps, the Elbe, Elves, Albion, and Albin, from their whiteness, and left *albus* still the adjective in Rome. Legend declared that the city was called from the white sow with fifty piglings, who directed Æneas to its site; but, however this might be, it was the source of the family of Albinus in the Postumian gens, whence, slightly altered, the name of the soldier Albanus, the British martyr, whose death led to the change from Verulamium to St. Albans, and from whom the English Christian name of Alban. Another St. Albanus, or Abban, was an Irish bishop, consecrated by St. Patrick, and probably the source of the Scottish Christian name Albany, which was often used as a rendering of the Keltic Finn, also meaning white. Another Albanus, or Albinus, of a British family, established in Armorica, was a monastic saint and bishop of Angers, naming the family of St. Aubin; perhaps William de Albini, the ancestor of the Howards. The modern English feminine Albina, or Albinia, must have been formed as a name of romance from some of these. Indeed, *albus* (the

white) recurs in names of places and surnames far too numerous to dwell upon, especially in that which, changed by Spanish pronunciation into Alva, gave title to the fierce duke, who was the minister of Philip II. Nor is it at all improbable that the ancient Spanish Christian name of Alvar, with its patronymic Alvarez, may be remote descendants of *albus*. Old Spanish genealogies have Albar, or Alvar, very early, and therewith ladies called Alvara, Alberia, or Elvira. Is this, indeed, the derivation of this last beautiful Spanish name, honoured by having belonged to many an early queen; and afterwards to the daughter of the Cid; and again, to the only child of the great Gonzalo? Some think it the Moorish Elmira, a princess—the same word as the emir, whom we preserve in our admiral. But it is certain that the intensely Christian Spaniards would have loathed the very idea of a Moorish name; and Elvira begins before the days of romance. Others say it is a corruption of Geloyra, or Geluira, an equally inexplicable name; and it is also possible that it may be taken from the city of Eliberis, now called Elvira, the scene of a very notable synod of the Western Church. On the whole, the Latin derivation appears to me preferable, since no language has more deformed names than the Spanish, and many old Roman ones were there current by inheritance.*

SECTION III.—*Augustus*.

Augustus is the agnomen conferred by the senate upon the second Cæsar, meaning reverend or set apart, and was selected as hedging him with majesty, though not offending the citizens with the word king. It is closely related to *augur*, which the Romans said was '*ob avium garritus*,' because the *augur* divined by the chatter of birds; while others make it come from *augeo* (to increase); but it is not im-

* Smith; Butler; *Manse of Mastland*; Pott; Michaelis, *Acta Sanctorum*; *Papers of the Philological Society*; Anderson, *Genealogies*; Mariana, *Istoria de España*.

possible that it may be related to the Teuton *æge* (awe). At Rome the Augustus was always the reigning emperor, the Augusta after Diocletian, was his wife; and no one presumed to take the name till the unfortunate Romulus Augustus, called Augustulus in contempt, who ended both the independence of Rome and the empire with the names of their founders.

The Welsh formed the name of Awst from Augustus; but it does not seem to have been elsewhere used, except as an epithet of the flattering chroniclers bestowed upon Philippe III. of France, until about the middle of the sixteenth century, a fancy seized the small German princes of christening their children by this imperial title. August of Anhalt Plotzgau appears in 1575—seven years earlier, August of Braunschweig Luneburg. Then August of Wolfenbittel names his daughter Anne Augusta; and we all recollect the Elector Johann August of Saxony, memorable as the prisoner of Charles V., and friend of Luther. Thenceforth these names flourished in Germany, and took up their abode in England with the Hanoverian race.

English. Augustus Gussy	French. Auguste	German. August	Lett. Anjusts Justs
		Russian. Avgust	Hungarian. Agoston
FEMININE.			
English. Augusta Gussie	German. Auguste Asta Guste Gustel	Italian. Augusta	Lusatian. Avgusta Gusta Gustylka

The diminutive had, however, been adopted under the Roman empire in later times, and was borne by the great Father Augustinus of Hippo, and his namesake, the missionary of the Saxons. This was chosen by a Danish bishop

as a Latinization of his proper name of Eystein (island stone) ; and it has always been somewhat popular, probably owing to the order of Augustin, or Austin Friars, instituted in honour of the first St. Augustin, and once the greatest sheep owners in England.

English. Augustin Austin	French. Augustin	German. Augustin	Spanish. Augustino
Portuguese. Agostinho	Italian. Agostino	Polish. Aogostin	
FEMININE.			
Irish. Augusteen	French. Augustine	German. Augustine Stine '	Italian. Agostina
			Portuguese. Agostinha

Augustus also gave us August instead of Sextilis for the month following that which his uncle had named ; but he and his followers have chiefly succeeded in impressing their title upon cities, though often mightily altered by men's tongues. Augst was Augusta-Rauracorum ; Aosta, Augusta-Prætoria ; Merida, Augusta-Emerita (the Augusta of veterans) ; Zaragoza, Augustus Cæsar ; Antun Augustodunum, Augustus' Hill ; Soissons, Augusta-Suessiorum ; Aix, Aquæ Augusti (the waters or baths of Augustus) ; Augsburg, Augusta-Vindelicorum.*

* Merivale ; Gibbon ; Cave ; Butler ; Professor Munch ; Pott ; Arrow-smith ; Michaelis.

SECTION IV.—*Blasius*.

Some consider Blasius to be a mere contraction of the Greek *basilios* (royal); but long before that name prevailed, at least among historical personages, we hear of Blatius, Blatius, or Blasius, as a man of Salapia, in Apulia, whose name seems to have signified a babbler. Nevertheless, Blasio was a surname in the Cornelian gens, and Blasius was Bishop of Sebaste, in Nicomedia, where he was martyred in 316. In the time of the Crusades, his relics were imported from the East, and he became patron of the republic of Ragusa; and from a tradition that he had been combed to death with iron combs, such an implement was his mark, and he was the favourite saint of the English wool-staplers. The only vestige that Romsey, in Hampshire, was once a woollen manufactory, is the sign of an inn, representing 'Bishop Blaze,' in the full canonicals, wig, and all of the episcopal bench of the eighteenth century. The whole guild of wool-staplers used to form a procession on his day, the 3rd of February, in brilliant raiment; representing not only the bishop, but Jason and the golden fleece, and followed up by shepherds, shepherdesses, &c. The fiery sound of the word Blase was thought to have inspired the custom of lighting bonfires on every hill in the northern parts of England; and in others, the day was a holiday for the women, who burnt the distaff of anyone whom they found spinning. However, the custom has since been shown to be too universal to have been thus caused, and it is probably one of the ancient observances brought away by our forefathers from Eastern fireworship. The only vestige of this as a name in England is, however, in Goldsmith's *Madam Blase*; but in Spanish Blas is used, as no reader of *Gil Blas* can forget. Blasius is found in Bavaria; and Plase, Blase, Bleisig, and Bläsing, are surnames thence derived.

English. Blaze Blase	French. Blaise Blaisot	Spanish. Blas	Portuguese. Braz
Italian. Biagio Biasio Baccio	German. Blasius Blasi Blasol	Dutch. Blaas	Russian. Vlassij Vlass
Servian. Blazej	Illyrian. Blasko Vlaho Bearck	Hungarian. Balás	

The Germans have even the feminine *Blasia*.*

SECTION V.—*Cæsar*.

No cognomen has ever been so much used as that of *Cæsar*, which first began in the Julian gens, nearly two centuries before the time of the great Dictator. Some derived it like *Cæso*, from *cædo* (to cut); others said that the eyes of the first owner of it were supernaturally blue (*cæsius*), or that his hair (*cæsaries*) was wonderfully profuse; and a fourth explanation declared that it was the Moorish word for an elephant, which one of the Julii had slain with his own hand in Africa. However this might be, adoption into the family of *Cæsar* was the means of obtaining that accumulation of magisterial offices that placed the successor of Julius at the head of affairs, civil and military; and whilst habits of republican equality were still retained by the emperors, *Cæsar* was merely used as their designation. After the first twelve, adoption could no longer be strained into any fiction of the continuance of the Julian clan, and *Cæsar* became more properly a title. After the new arrangement of the empire under Diocletian, *Augustus* was the title of emperor who had become an actual

* Smith; Brand; Michaelis.

monarch, and Cæsar of the heir to the empire. In consequence, when Charlemagne relieved Rome from the attacks of the Lombards, the pope, as the representative of the S.P.Q.R., created him Cæsar, and the title has been carried on among his German representatives as Kaiser, though no elected 'King of the Romans' might assume this sacred title until he had been crowned by the pope's own hand. The first of the K. K. (*kaiserliche königliche*) which marks all belonging to His Imperial Majesty of Austria, is a mere sign of past honours, for all that once made him head of the Holy Roman Empire is past and gone. The Russian imperial title of Tzar was long spelt Czar, and supposed to be another form of Cæsar; but it has been traced beyond a doubt to the Slavonic *zar*, a lord. As a Christian name it has seldom occurred. Cesare Borgia was named, like many Italians of his date, in the classical style, but no one wished to inherit it from him, and it is seldom found except in France as Cesar; though in some counties of England the peasantry give it in baptism, having taken it, perhaps, from the family mentioned by Clarendon, whose surname was Cæsar. The only feminine I can find is Cesarina Grimaldi, in 1585, and Kaisar occurs in the same manner in Germany. The recollection of the two mighty Roman rivals caused their names to be used in pairs for negroes, and from thence they descended, as has been before said, to dogs, for whom Cæsar has held its ground better than Pompey has done, being very probably taken by the popular mind as Seizer! Cæsarea and Cæsarea Philippi, with various other cities, were called after the emperors, but have lost the name.

In contrast to the hairy Cæsar, we proceed to the opposite title that the great Julius might have borne, if he had not figuratively, as well as literally, hidden his baldness with a wreath of bays. Calvinus, the diminutive of Calvus (the bald), is worth mentioning, because it probably was the origin of the surname of Jean Chauvin, the Reformer; and was re-Latin-

ized again by him into the Calvin by which he is known to controversy. The father of the Cid regarded as his great enemy one Lain Calvo, who is supposed to be, by one of the great Spanish corruptions, formed from Flavius Calvus.*

SECTION VI.—*Camillus*.

Camilla was a warlike Volscian nymph, dedicated to the service of Diana, and celebrated in the *Æneid*. Her name is said to have been Casmilla, and to have been given as meaning that she was a votaress of Diana. It is believed to be an Etruscan word, and the youth of both sexes were termed Camilli and Camilla when employed in any solemn office; and thus Camillus became a name in the gens of Furius, and was noted in him who saved the capitol. Nymphs always had an attraction for the French, and a Camille figures in Florian's romance of *Numa Pompilius*, while Camilla was adopted in the universal rage for classical names which actuated the English after the Reformation, and in some few families it has been handed on to the present day. Camillo was revived with classical names in Italy; and at the time of the Revolution, Camille was very fashionable in France. Camilla is still very common in the Abruzzi, its old classic ground.

SECTION VII.—*Clemens*.

Clemens came in so late that it hardly deserves to be called a cognomen, but we find it as the third name of Titus Flavius Clemens, Vespasian's nephew, who was put to death by Domitian, on a charge of atheism, like others who went over to the Jewish superstition *i.e.*, to Christianity. A very early church at Rome is dedicated to him, and he is thought by some to be the same as the Clemens mentioned by St. Paul (Phil. iv. 3), author of two epistles, and first of nine bishops

* Smith; Merivale; Gibbon; Sismondi, *Histoire de France*; Tooke, *History of Russia*.

of Rome so called. Another great Father, St. Clemens of Alexandria, was likewise of the same name; besides a martyr of Ancyra, all called from the adjective *clemens*, which has much the same meaning as its derivative *clement* in all modern tongues. Its origin is uncertain: some saying it meant of clear mind, others of inclining mind; but the substantive *Clementia* was a personified goddess, worshipped at Rome, bearing a cup in one hand and a lance in the other. 'Your Clemency' became a title of the emperors, and we find the orator Tertullus even addressing it to Felix. It is possible that it was thus that Clemens first passed to the emperor's kinsman. There is a pretty legend that St. Clement was martyred by being beheaded, and thrown into the sea, where a shrine (I think of coral) was formed round his head, and he thus became the patron of sailors, above all, of Danes and Dutchmen. In Germany it has preserved its Latin form, but cuts down into Klenim, Mente, Menz, Mentzel; as in Denmark into Klemet and Mens. The English surname, Mence, may perhaps be from this source; and Clement and Clementi are French and Italian surnames, as Clement and Clemente are the Christian ones. Italy probably first modernized the abstract goddess into *Clemenza*, whence France took up *Clémence*, while Germany invented *Clementine* for the feminine, whence our *Clementina*, rendered popular for a time in honour of the Italian lady in *Sir C. Grandison*. The Russians have *Kliment*, the Esthonians contract into *Lemet*, and the Hungarians *Kelemen*. It must have been from the Dutch connections of eastern England, that Clement and Clemency were both early common.*

SECTION VIII.—*Constantius*.

Constantius was likewise as late as any cognomen deserving to be reckoned. It comes from *constans* (constant), a word meaning holding together firmly, and compounded of *con*

* Smith; Cave; Marryat, *Jutland*; *Michaelis*.

(together), and *stans*, the participle of that verb *sto*, the continuation of which in Italian and Spanish expresses existence and locality in distinction to the mere auxiliary verb to be, while in English, its offspring is limited to the idea of uprightness or resolution. So late, indeed, did Constantius become prominent in history in the person of Flavius Valerius Constantius, that he does not even seem to have had a *præ-nomen*, and his sons and grandsons varied the cognomen by way of distinction into Constans and Constantinus. Of these the first Christian emperor rendered the diminutive glorious, and though it has not been much copied in the West, *Κωνσταντίνος* is one of the very few Latin names that have been Latinized among the Greeks, as well it might be, in memory of the emperor who transported the seat of empire to a Greek city, and changed its appellation from Byzantium to Constantinopolis. Yet the coinage of the place was called bezants all over the world, and when the last Constantine had perished under the sword of the Turk, the barbarous lips of the conquerors contracted its name into Stamboul. Kustendje is also a Turkish version of Constantia; Constantina in Africa; Constance in Switzerland; Constanza in Cyprus; Constance in France: all likewise have proved the *constancy* of their name.

Constantius Chlorus was very popular in Britain, and—as has been said before—the belief that his wife Helena was of British birth, held the island firm in its allegiance till the death of the last emperor who claimed kindred with him. And then Constantius and Constantinus were names assumed by the rebels who first began to break the bonds of union with the empire, as if the sound were sure to win British hearts. Indeed, Cystenian has never entirely disappeared from the Welsh nomenclature, nor Kusteninn from Brittany.

Perhaps one charm of the name to a Kelt was its first syllable, which resembles the *con* or *cu* (wisdom or hound), which was one of their favourite beginnings. The Constantines of Hector Boece's line of Scottish kings are ornamental Congals and Conchobars; and, in like manner, Ireland has turned

many a Connal and Connor into Constantine in more modern times, accounting for the prevalence of the trisyllabled Roman as a surname.

In Russia Konstantin has been carried on, especially since the days of Catharine II., as a witness to the continuation of the Byzantine empire in that of Muscovy; and here, and in the other Slavonian countries alone does it really prevail as a popular name, frequent enough for vernacular contractions, such as Kostja, Kosto, Kostadin.

The feminine of both names was used by the daughters of the imperial family, and Constantia continued among the Provençal ladies, so as to be brought to the throne of France by the termagant Constance of Provence, wife to that meek sovereign, Robert the Pious. She is said to have insisted on his composing a Latin hymn in her honour, when he, not being in a mood for flattery, began to sing '*O Constantia martyrum*,' which she took as a personal compliment. Constance has ever since been a royal and noble name in France, but the unfortunate Breton duchess, mother of Arthur, probably received it as a supposed feminine to her father Conan. Italy made it Gostanza, and the Sicilian mother of Frederick II. transmitted it to Germany as Constanz, or Stanze, while her great granddaughter, the heiress of Manfred's wrongs, took it to Spain as Costanza, the traces of which we see in the Custance, by which Chaucer calls that excellent daughter of Pedro the Cruel, who was the wife of John of Gaunt. After her time it was common in England, and it is startling to find a real Constance de Beverley in disgrace in the reign of Henry VIII., not, however, for forging Marmion's letters, but the much more excusable misdemeanour of attending the Marchioness of Exeter in a stolen visit to the Nun of Kent. In the times immediately after the Reformation, Constance died away, then came forth as Constantia in the Minerva press, and at present reigns among the favourite fancy names, scarcely less inevitable than Alice and Edith.*

* Faccioliati; Le Beau; *Irish Society*; Froude, *Henry VIII.*; Michaelis.

Kostancia, Kotka, Stanca are used in the Slavonian countries, but far less commonly than the masculine Constantine, almost entirely disregarded by the Teuton side of Europe.

SECTION IX.—*Crispus, &c.*

Crispus (curled, or wrinkled), the same word which has produced our crisp; and the French *crêpe* (applied to hair), became a cognomen, and in late times produced Crispinus and Crispinianus, two brothers who accompanied St. Quentin when he preached the Gospel in France. They settled at Soissons, and there, while pursuing their mission, supported themselves by making shoes until their martyrdom, A.D. 287. Shoemakers, of course, adopted them as their patrons, and theirs was a universal holiday.

‘ Oh ! that we now had here
But one ten thousand of those men in England
Who do no work to-day.’

That day being that of the battle of Agincourt, of which King Henry augurs—

‘ And Crispin, Crispian, shall ne’er go by,
From this day to the ending of the world,
But we in it shall be remembered.’

Crispin has never been a frequent Christian name, but it has become a surname with us, and the French have Crêpin, Crêpet, and the Italians Crispino. *Crispin* is still the French for a shoemaker’s last.

Drusus, a cognomen in the Livian gens, was only accounted for among the Romans by a story that its first owner took it from having killed a chieftain in Gaul named Drausus. This word is explained by comparative philologists as firm or rigid in Keltic, *Drud*, strong, in Welsh, *droth* in Erse. Either the Gaul was the real cause of the surname, or it is an instance of the Keltic element in old Italian. It is hardly worthy of notice, except that, in imitation of the sister and daughter of

his patron Caligula, Herod Agrippa called his daughter by the feminine diminutive Drusilla, by which she appears by the side of Felix, hearing but little regarding the discourse of St. Paul.

The name of Felix himself was an agnomen frequently assumed by peculiarly fortunate individuals. It meant happy, and has given rise to all manner of words of good augury in the modern languages. No less than eleven saints so called are numbered in the Roman calendar, and yet it has never been a popular name, though sometimes occurring in Spain and France in the original form, and as Felice in Italy. The feminines, Felicia and Félice, in England and France, have been constructed from it, and Felicia was Queen of Navarre in 1067; but the abstract idea, Felicitas (happiness), once worshipped as a goddess at Rome, named the slave-martyr of Carthage, who suffered with St. Perpetua, and another Felicitas who, with her seven sons, under Antoninus Pius, presented a Christian parallel to the mother in the Maccabees. Felicità in Italy, and Félicité in France, are the votaries of one or others of these. Felix is adopted in Ireland as a substitute for Feidlim or Phelim (ever good).

In one, a German version of King Arthur's disappearance, his companions in his hidden home are said to be Juno and Felicia, the Sybil's daughter.

Faustus and Faustina are formed exactly in the same spirit of good augury.*

SECTION X.—*Galerius, &c.*

The Teutonic *helm* (protection), turned in the Latin pronunciation into *galea* a (helmet), named the persecuting Emperor Galerius, and continued in Lombardy till it formed that of Galeazzo, which became notable among the Visconti of Milan, and was called by the French Galeas. Old Camden augured that the first was so called from all the cocks in

* Facciolati; Diefenbach; Smith; Butler; Anderson: *Irish Society*; Grimm.

Milan crowing at the time of his birth, and certainly, unless the frequent Roman cognomen Gallus indicates a partly Gallic extraction, it would either be one of the farming names, and show that the owner was notable for his poultry, or be a differently spelt variety from Galea, or helmet. Galileo, Galilei, and Galeotti are all Italian continuations of this old Latin name—that is, if the great astronomer's name be not in honour of Galilee. It is also possible that it may be connected with the Keltic *Gal* (courage or a stranger), which occurs again as the Irish saint who founded an abbey in Switzerland; but more of this in Keltic regions of names.

Niebuhr considers the Prisci to have been the original Latin tribe, whose name acquired its sense of age from their antiquity, just as Gothic was at one time a French and English synonym for antiquated. Priscus was really the Porcian cognomen, probably denoting the descent of the gens from the Prisci; and he whom we are accustomed to call Cato the Elder, as a translation of Marcus Porcius Priscus Cato, was the first to add the second cognomen, the meaning of which is wary, from Catus, probably a contraction from Cautus (cautious). Priscus and Prisca are both found in the Roman martyrology; but to us the most interesting person thus named is Priscilla, the fellow-worker of St. Paul, in honour of whom this diminutive has had some prevalence in England, though somewhat of a puritan kind.

Sabinus, of course indicating a Sabine family, occurs among the Flavii, and many other gentes. Sabina was the second name of that Poppæa, Nero's wife, whose extravagances have become a proverb, who bathed in asses' milk, and shod her mules with gold. As a frequent cognomen, this was the name of many other women, and specially of a widow who was converted by her maid, Seraphia, to the Christian faith, and was martyred in Hadrian's persecution. There is a church dedicated to her at Rome, which was formerly the first 'Lent station,' a fact which commended her to the notice of the Germans, and has made Sabine a fre-

quent name among them. Sabina is often found among the peasantry about Gloucester, but it is possible that this may be a corruption of Sabrina (the Severn).

Serenus (serene, or good tempered) was an old cognomen, and two saints were so called. Serena was the niece of Theodosius, and wife of Stilicho. Her name was chosen by Hayley for the heroine of his *Triumphs of Temper*; but it is more of a literary name than one in actual use. In Norway, however, it has been revived as an ornamental form of Siri, the contraction of Sigrid.

Scipio means nothing but a staff; but it is a highly honourable title, since it was given to one of the Cornelli, who served as the staff of his old blind father; and the same filial piety distinguished the great Africanus who, at seventeen, saved the life of his father in the battle of the Ticinus. Distinguished as is the name, it has not often been followed, though Scipione has occasionally occurred in Italy, and if Gil Blas may be trusted, in Spain.

Traherne, an old Welsh name, is formed from Trajanus, which belonged to others besides the emperor, whose noble qualities had made such an impression on the Italian mind as to have led to the remarkable tradition that St. Gregory the Great had obtained permission to recall him from the grave, and convert him to the true faith.

Torques (a neck-chain) gave the cognomen Torquatus to the fierce Lucius Manlius, who, having slain a gigantic Gaul in single combat, took the gold chain from about his neck, and hung it on his own; and who afterwards put his son, Titus Manlius Torquatus, to death for the breach of discipline in accepting a like challenge from a Tusculan noble. Torquato Tasso is the sole modern instance of the recurrence of the surname of this 'Roman Father,' the northern Thorquil being from an entirely different source, i.e. Thorgils (Thor's pledge).*

* Pott; Michaelis; Camden; Diefenbach; *Philological Society*; Niebuhr; Butler; Dante; Arnold.

SECTION XI.—*Paullus and Magnus [small and large].*

The precedence must be given to the *less* on account of its far greater dignity.

There can be no doubt that the cognomen Paullus, or Paulus, the contraction of Pauxillus, originated with one of the Æmilian gens, who was small in stature. It was common in other gentes, though chiefly distinguished among the Æmiliï, and was most probably the name by which 'Saul of Tarsus' would have been enrolled as a citizen, either from its resemblance to his Jewish name, or from the person who had conferred liberty upon his parents.

Some, however, imagine that he assumed it out of compliment to the deputy, Sergius Paulus; others, that it was an allusion to his 'weakness' of 'bodily presence,' or that he took it in his humility, meaning that he was 'less than the least of the Apostles.' Be that as it may, he has given it an honour entirely outshining that which is won from the Æmiliï, and has spread Paul throughout Europe. The strong cause for supposing that St. Paul preached the Gospel in Spain has rendered Pablo very common there; but, in fact, the name is everywhere more usual than in England, in spite of the tradition that the great Apostle likewise landed here, and the dedication of our great cathedral. Perhaps this may be owing to the fact that twelve other SS. Paul divide the allegiance of the Continent with the Apostle. Paula is not only honoured as his feminine, but as the name of the friend and correspondent of St. Jerome, the mother of Eustochium; and Paola is in consequence found in Italy. Paulinus (the lengthened form) became in Welsh, Pewlin, and also named three saints—among them our first archbishop of York; but it has not been followed, except in Italy, by Paolina, and *there* is, perhaps, a mere diminutive of Paulus. Yet the feminine is far more fashionable; and

Paulina, Pauline, Paolina, are the favourite forms everywhere occurring. Perhaps Pauline became the more popular in France for the sake of that favourite grandchild whose Christian name is almost the only one mentioned in Madame de Sévigné's letters. It was the only form commonly recognized in France; but it seems that the sister of Napoleon was commonly called Paulette in her own family. The direct Italian diminutive always seems to be a greater favourite with the southern blood than its relative from the northern *chen*.

Many surnames have risen from Paul in all the countries in which it is in use; and various places are called from the great Apostle. The village of Paoli, in Attalia, marks the scene of one of his preachings; and the bay of San Paolo is supposed to have been the site of his shipwreck at Melita. 'Powles-walk,' i.e. the nave of the old cathedral of London, was the English bourse, till Gresham built the Royal Exchange, and Laud enforced reverence. Villages, with churches dedicated to him, are in Servia, Pawlocy; in Moravia, Pawloviz; in Germany, Paulsdorf. In the Netherlands, St. Paul was a town that gave a count's rank to a branch of the Luxemburg family; and a Norman family, called St. Paul, passing to England and Scotland, was first pronounced, then spelt, Sempill, then Semple, and, finally, descended into Simple.*

English.	French.	Italian.	Portuguese.
Pawl Paul	Pol Paul Paulot	Paolo	Paulo
Spanish.	Wallachian.	German.	Russian.
Pablo	Pawel	Paul	Pavel Pavlenka Pavluscha
		Dutch. Paultje	

* Smith; Conybeare, *St. Paul*; Bede; Rees, *Welsh Saints*; Aikin, *Queen Elisabeth*; Pott; Lower; Michaelis; Snorre Sturleson; *Irish Society*.

Illyrian. Pavl Pavle Pavo	Lett. Pavils	Hungarian. Pal Palko	Lapp. Pava Pavek
FEMININE.			
Italian. Paola	Spanish. Paula	Russian. Paola	Illyrian. Pava Pavlica
DIMINUTIVE.			
Welsh. Peulan	Italian. Paolino	Spanish. Paulino	Slavonic. Pavlin
FEMININE.			
English. Paulina	French. Pauline Paulette	Italian. Paolina Paoletta	German. Pauline
			Slavonic. Pavlina

The adjective of size is another word of universal kindred, though not always with the same meaning. The Sanscrit *mahat*, and Persian *mi* or *meah*, are close connections of the Gothic *mikils* (which survives in mickle and muckle, and has furnished our much), and of the Greek *μεγας* or *μεγας*, and Roman *magnus* and Slavonic *magi*. All these possibly may be remotely connected with the verb *magan* (may), which is the source of *macht* (might) in all Teutonic tongues.

Magnus, *major*, *maximus*, irregular comparatives, which have had a curious fate. No one has taken the comparative as a name, except after it had become a title, and very various have been its duties in that line. *Maire du Palais* (greater servant of the household) becoming prime minister,

till he obscured and finally extinguished the sovereign ; Major domo, recurring to his old office ; maire, or mayor of the city (greater merchant in the town) ; Major, or greater captain in the army, a most varying title, but always a respected one.

Magnus was an agnomen added as a personal distinction, as in the case of Pompey. It was never a name till long after the Roman empire was over, when Karl der Grösse, as his Franks called him, had been Romanized into Carolus Magnus, and honoured by the French as Charlemagne. St. Olaf of Norway was known to be a great admirer of Charlemagne, whose example he would fain have imitated, and his followers, by way of a pleasant surprise and compliment to him, before they woke him to announce to him the birth of his first son, christened the child, as they thought, after the latter half of the great Emperor Carolus Magnus. That child became a much beloved monarch, under the denomination of King Magnus Barefoot, from his having established his identity on his return from Ireland, by the ordeal of walking unshod over red hot plough-shares. In honour of his many excellencies, as King of Norway, the entire North uses his name of Magnus, and transplanted it to Ireland, where it flourished under the form of Manus, until it became the fashion to 'Anglicise' it into Manasses. Who would have imagined Manasses to be a namesake of Karl, the son of Pepin ? The Scottish islands, where the population is Norse, likewise use Magnus as a baptismal name ; and the Lapps have turned it into Manna, or Mannas.

Maximus was likewise properly an individual agnomen of size, or of victory, as with Fabius Maximus ; but it came to be a proper name, and was borne by Maximus the Monk, a great Greek ecclesiastic of the sixth century, as well as by many other obscure saints, from whom the Italians derive their Massimo, and the French Maxime, and the Welsh their old Maccsen.

Maxentius and Maximanus, both named not only persecut-

ing emperors, but Christian martyrs, whence Maxime and Maximien. Maximilianus was one of the Seven Sleepers, but he is not the origin of the German imperial name. According to Camden, this was a compound invented by the Emperor Frederick VII., and bestowed on his son in his great admiration of Fabius Maximus and Scipio Æmilianus. 'The Last of the Knights,' with his wild effrontery and spirited chamois-hunting might be despised by the Italians, as *Mas-similiano Pochi Danari*; but he was beloved by the Austrians as 'Our Max.' His great grandson, Maximilian II., contributed to the popularity of his unwieldy name, and Max continues to be one of the favourite German appellations, from the archduke to the peasant, to the present day; and has even thrown out the feminine Maximiliane. The Poles and Illyrians use *ks* instead of *x* in spelling it.

SECTION XII.—*Rufus, &c.*

Rufus, the red or ruddy, was a cognomen of various families, and was, in fact, one of the adjectives occurring in the nomenclature of almost every nation; and chiefly of those where a touch of Keltic blood has made the hair vary between red and black. Flavius, Fulvius, Rufus, and an occasional Niger, were the Roman names of complexion; and it is curious to find the single instance of Chlorus (the yellow), occurring in the Flavian family. The Biondi of Italy claim to be the Flavii, and thence the Blound, Count de Guisnes, companion of William the Conqueror, took the name now Blount!

Rufus is, indeed, the Latin member of the large family of which we spoke in mentioning the Greek Rhoda; and the Kelts had, in plenty, their own Ruadh or Roy; nevertheless, such as fall under Roman dominion adopted the Roman Rufus or Rufinus; and it passed on by tradition in Wales, as Gruffin, Gruffydd, or as the English caught it and spelt it,

correctly representing the sound of *dd*, Griffith. It was the name of many Welsh princes, and has passed into a frequent surname.

In its Gruffin stage, it passed into the commonwealth of romance. Among the British names that had worked through the lost world of minstrelsy, to re-appear in the cycle with which Italian poets graced the camp and court of Charlemagne, is Grifone, a descendant of Bevis of Hampton. By this time, no doubt his name was supposed to be connected with the Griffin, that creature with *griffes*, or claws; that, after having served in earlier times, as with Dante, to represent the Italian idea of the vision of the cherubim, had been gradually degraded to a brilliant portion of the machinery of romance, yet the sacred odour of the old conception of the Griffin long lingered around it, for Griffin's eggs were not regarded merely as the curiosities that they are represented in the *Merchant and Friar*, but as absolute relics. It is wonderful to find how many Griffin's eggs occur in the inventory of the relics of Durham Cathedral.

No doubt the Italians who bore the name of Grifone, thought more of the 'right Griffin' and the true knight, than of the ruddy Roman whose Ruffino or Ruffo was still left lingering among them; together with Rufina, the name of a virgin martyr.

Rufus is, for some reason or other, rather a favourite at present with our American neighbours.

Niger (the black) was a cognomen of various Romans of no great note, and distinguished a teacher from Antioch, mentioned in the Acts. The diminutive Nigellus seems to have been adopted in France, by the Normans, as a translation of the Nial which they had brought from Norway, after having learned it of the Gael, in whose tongue it means the noble. In Domesday Book, twelve proprietors are recorded as Nigel, both before and after the Conquest, being probably Danish Nials thus reduced to the Neustrian French

Latin. Of these was Nigel de Albini (*temp.* William I.), and Nigel de Mowbray (*temp.* Henry II.) The influx of Anglo-Normans into Scotland introduced this new-fashioned Nigel, and it was adopted as the English form of Niel, and has since become almost exclusively confined to Scotland, where it is a national name, partly perhaps in memory of the untimely fate of Niel, or Nigel Bruce; and among the covenanters, for the sake of the fierce Nigel Leslie, Master of Rothes. It has shared the fate of Colin and of the true Nial, and has been taken for Nicolas. The French used a like name, which Froissart spells Nesle; but this is probably from the inference that a lengthened sound of *e* infers a silent *s*.

Nero does not mean black, as it is commonly supposed to do, and in which sense it is usually bestowed upon black dogs. The corruptions of *nigrus* in Italian, Spanish, and French into *nero* and *noir* have led to the impression, but the word itself was said by the Romans to be of the Sabine tongue, and to mean 'strong and stern.' It was a fitting cognomen for the proud Claudian gens, among whom there was hardly a weak man, though many a tyrant, until the unhappy madman whom we chiefly know as Nero; and he was, in fact, a Domitius Ahenobarbus, and only a Claudius Nero by adoption. The admirable Marcus Attilius Regulus bore as his cognomen a word meaning a nobleman or petty king. An Achaian monk so called, is said in 370 to have brought the relics of St. Andrew to Scotland, and was there called St. Rule.*

* Ruskin; Sir F. Palgrave, *History of Durham*; Ellis, *Domesday Book*; Smith; Lower.

CHAPTER V.

NAMES FROM ROMAN DEITIES.

SECTION I.

A SHORT chapter must be given to the modern names that, in spite of the canon prohibiting the giving of names of heathen gods in baptism, are either those of Latin divinities, or are derived from them. These, though few in number, are more than are to be found in the Greek class, from the fact that where a Roman deity had become identified with a Greek one, the Latin name was that used throughout Western Europe in all translations, and only modern criticism has attempted to distinguish between the distinct myths of the two races. Most of these are, or have been, in use either in France or England, the modern countries most under the dominion of fancy with regard to names.

Aurora (the dawn), so called, it is said, from *aurum* (gold), because of the golden light she sheds before her, assumed all the legends attached by the Greeks to their Eos, whose rosy fingers unbarred the gates of day. When the Cinque-cento made classic lore the fashion, Aurore came into favour with the fair dames of France, and has ever since there continued in vogue, occasionally passing into Germany, where Aurora von Kielmanseck was the mother of Marshal Saxe. In Illyria, the dawn and the lady are both called Zora, and she in endearment Zorana.*

* Keightley; Michaelis.

SECTION II.—*Bellona.*

Bellona was not a goddess whose name one would have expected to find renewed in Christian times, yet instances have been found of it in England among those who probably had some idea that it was connected with beauty instead of with *bellum* (war). In effect, hers is not quite a proper name, being really an adjective, with the noun understood, *Bellona Dea* (the war goddess). She is thought to have been a Sabine deity, and was very early worshipped by her priests gashing themselves horribly, and either drinking the blood or offering it up to her. The day of this fierce ceremony was the 24th of March, therefore called *dies sanguinis* (the day of blood), though after-times made these gashes a very slight affair. On the declaration of war a spear was hurled against a pillar dedicated to her. In the later times, she was adopted into the Olympian domestic circle as the sister or the wife of Mars. She was formerly called *Duellana*, *duellum* being the older Roman form of *bellum*, and curiously reappearing in the form of the technical duel or single combat. An infant born in the streets of Weimer during the sack that followed the battle of Jena was named Angelina Bellona, as having been an angel of comfort to her parents in the miseries of war. She became a great musician, and won renown for her name in her own land.*

SECTION III.—*Janus and Jana.*

The old Latin deities were often in pairs, masculine and feminine. Divus, that part of their title that is still recognised as belonging to the supernatural, is from the same source as the Sanscrit *deva*, Persian *dev*, Greek *δῖος*, *θεός*, Zeus, and was applied to all. Divus Janus and Diva Jana were one of these pairs, who presided over day and night, as

* Keightley; Smith; Key, *Latin Grammar*; Madame Schopenhauer, *Memoirs*.

the sun and moon. Divajana became Diana; and as groves were sacred to her, and she was as pure a goddess as Vesta, there was every reason for identifying her with the Greek Artemis, and giving her possession of the temple of Ephesus, and the black image that 'fell down from Jupiter;' she had Apollo given as her fellow instead of Janus, and thenceforth was the goddess of the silver bow, daughter of Jupiter and Latona, as Artemis had been of Zeus and Leto. Her name slept as a mere pagan device till the sixteenth century, when romances of chivalry gave place to the semi-classical pastoral, of which Greece was usually the scene. Jorge de Montemayor, the Spanish gentleman who led the way in this flowery path, named his heroine, Diana, and she was quickly copied by the sponsors of Diane de Poitiers, the fair widow whose colours of black and white were worn by Henry II. of France even to his last fatal tournament. Diane thus became so fashionable in France, that when the Cavalier court was there residing, the English caught the fashion, and thenceforth Lady Dye at times appeared among the Ladies Betty and Fanny of the court. In the lower classes, Diana seems to be at times confused with the Scriptural Dinah, though it may sometimes be adopted as a Bible name, since a peasant has been known to pronounce that he well knew who was 'greatest ' Diana of the Ephesians,'—a great lady of those parts, and very charitable to the poor.' At Rome Jewesses now alone bear it, and Italian Christians consequently despise it, and only give it to dogs. However, in the eighteenth century, a Monna Diana existed at Florence, who is recorded as an example of the benefits of a heavy head wrapper, for a large stone fell upon her head from a building, and she took it for a small pebble!

Diana's fellow, Divus Janus, had a very different career. He was sometimes called Dianus, but much more commonly Janus, and from being merely the sun, he became allegorical of the entire year, and had a statue with four faces for the seasons, and hands pointing the one to 300, the other to 55, thus making up the amount of days then given to the year; and

before him were twelve altars, one for each month. He thus presided over the beginning of everything, and the first month of the year was from him called Januarius, as were all gates *jani*, and doors *januæ*; and above all, that gate between the Sabines and the Romans, which was open when they were friends, shut when they were foes. When the two nations had become thoroughly fused together, the gate grew to a temple; but the ceremony of shutting the doors was still followed on the rare occasions when Rome was at peace, and of opening them when at war to let the god go out, as it was now said, to help the Romans. This idea of peace, however, turned Janus into a legendary peaceful monarch, who only wore two heads that he might look both ways to see either side of a question, and keys were put into his hand as the guardian of each man's gate. His own special gate continued to be called Janicular, and his name passed from the door *janua*, to the porter *janitor*; and thence in modern times to St. Peter, who, bearing the keys, was called by the Italians, *il Janitore di Cielo*, and thence the fish, which was thought to bear the mark of St. Peter's thumb, was *il janitore*, or, as we call it, the John Dory, if not from its gilded scales, *dorée* or *doirado*. The Spanish name of San Pedro would favour the janitor theory. The month of Janus, Janvier, January, Gennaro, Januar, has kept its name, like all the other months of the Roman calendar, in spite of the French attempt to displace them with Glacial, Pluvial, &c. Birth in the month of January occasioned the name of Januarius to be given to various persons in the time of the Roman empire, to one of the seven sons of St. Felicitas, to a martyr whose day is the 13th of October, and especially to St. Januarius, of Beneventum, who in the persecution of Diocletian was thrown to wild beasts at Pozzuoli, and on their refusal to hurt him, was beheaded. His blood was already a religious curiosity before the eighth century, when it was thought to have delivered Naples from an eruption of Mount Vesuvius, and it furnishes one

of the most questionable and most hotly-defended miracles of the Church of Rome. Two vials of dry, black matter, called his blood, are devoutly believed by Romanists to become fresh, red, and liquid, on being laid on the high altar, beside the head or any other portion of the frame through which it once flowed. It used to be supposed that this marvel only took place when Naples was in a condition satisfactory to St. Januarius; but it has been less scrupulous ever since Murat intimated to its guardians that unless the saint's blood flowed, theirs certainly should; and of late it has shown no preference between Francesco II., Garibaldi, and Victor Emmanuel. After this Gennaro cannot fail to be a very frequent Neapolitan Christian name.*

SECTION IV.—*Florentius.*

The goddess of flowers was called from their Latin name *flos*, the same that has passed into all European languages except the German. The Floralia, or festivals of Flora, were celebrated in the first burst of spring, but they became such disgraceful scenes, that no respectable woman could be present at them, and it was even said that she had been a woman of evil life, who had left her fortune to keep up the Floralia. In late times the name of Florus was formed from that of the goddess, and is memorable as that of the procurator, whose harshness drove the Jews to their last rebellion. Flora, more probably, arose as a woman's name as its feminine than as that of the goddess. There is a church at Florence to SS. Fiore and Lucilla, otherwise the first occurrence of any variety of Flora is in Roman-Gothic Spain, where the unhappy daughter of Count Julian was called by the Spanish diminutive Florinda, and thus caused the name to be so much detested, that while Spanish ballads called her *la Cava*, the wicked, her Christian name was only bestowed upon dogs, and cu-

* Keightley; Smith; Bouterwek; *Istoria de Firenze*; Brand; Butler; *Spanish Literature*.

riously enough it is the little spaniel (a Spanish breed), for which Flora is considered as an appropriate name. A Spanish maiden, however, who was martyred by the Moors in 851, brought Flora into better repute; and Flore became known to the French, though probably first adopted as a romantic epithet; and through the close connection between France and Scotland, it passed to the latter country, the especial land of floral names, and there it became more frequent than anywhere else. In Gaelic it is spelt Florie, as the island heroine of the '45 wrote herself. Florentius was the natural product of Flora, and named a female saint, Florentia, martyred with two others, both men, in Diocletian's persecution in Gaul, and commemorated by a monastery built over the spot. St. Florentius was likewise a Gaul, and was sent by St. Martin to preach in Poitou. His relics were at first at Saumur, but in the eleventh century were taken to Roze, and in the time of Louis XI., were divided between the two cities. As an Angevin saint, he quite accounts for the prevalence of Florence in the masculine gender among the Anglo-Norman nobles of the middle ages; but it soon died away. The recent revival is chiefly owing to the name having been given to English girls born at the Italian city so called, and it has since acquired a deeper and dearer honour in the person of Florence Nightingale. From the city, or else as a diminutive of Florentius, arose Florentinus, a name borne by various distinguished persons in the latter days of the empire, and saintly in the person of a martyr of Burgundy, Florentina, one of the daughters of St. Leander, of Spain, another saint whose relics scattered the names of Florentin and Florentine over a wide extent in France. Florianus, another late Roman name, formed the French surname of Florian. Fleury, Fleureus, Florancourt are all French forms; the German Flohr, Florke; the English Flower; the Italian Fiore, Fiorillo; the Spanish Llorente. Besides these, should be mentioned the romantic name, Blanche fleur. It is given to Sir Trystan's mother, and probably translates some

Keltic name analogous to the Erse Blathnaid, Finbil, and Finscoth, all of which mean white flower. Thence has been formed a surname which in England has degenerated into Branchflower. Thence also Ariosto's two heroines, Fior-despina (thornflower) and Fiordiligi (*fleur-de-lys*). The city itself was probably called Florentia from its flourishing beauty, and the *gigli*, or lilies, so proudly borne on its shield, are an allusion to its flowery name, now called by the Italians Firenze. Pozzolloriente, Villafior, and Flor-de-Rey, in Spain, are all named from the word *flos* (flower). Pascua Florida is the Spanish Easter-day, and has, from the discovery on that day, named the State of Florida.

The Irish Florence, or Flory, so common among the peasantry, is intended for Finghin, or Fineen (fair offspring); also for Flann, Fithil, and Flaithri.*

SECTION V.—*Jovius*.

The great Roman Jupiter of the Capitol himself cannot be passed by, though he had little effect upon nomenclature, and stood less high in the Roman estimation than did his son, Mars. He is mixed up with Zeus in our fancies, in a manner in which Sir E. L. Bulwer has made his hero's school-master most amusingly eloquent in the *Caxtons*.

His proper name was originally Dies-piter, or Diovis-pater (*dies*, or day), being identical with heaven, so that he was the heavenly father, or day father—no relation at all to Japhet, as some have fancied. The same change made him Jupiter as has made diurnal into journal, and *dies* into *jour*.

His other name, Jovis, was the same as Diovis, and likewise meant light, or heaven, in which sense the Romans used it, meaning by *Jove sereno*, a clear and open sky. Jovino, or Juno, was the feminine; and thus it is plain that Pope made a mere confusion of men's minds when, in the first line of his

* Smith; Butler; *Irish Society*; Pott.

universal prayer, he united Jove with the truly sacred Hebrew name of eternity.

Jove formed the two late Latin names, Jovius and Jovianus, and thence an occasional Giovio in Italy.

The word jovial is an allusion to the supposed influence of the planet Jupiter in astrological calculations.

It is curious that in each case the leading divinity gives the fewest names; Zeus, Jupiter, and Odin yield their namesakes to Apollo, Mars, and Thor.

SECTION VI.—*Laurentius*.

It appears natural to refer Laurentius direct to *laurus* (the bay or laurel); but there is reason to think that it, as well as the tree, must go farther back to the dim vestiges of early Roman mythology. From the Etruscans the Romans learnt the beautiful idea of guardian spirits around their hearths, whom they called by the Etruscan word *lar* or *lars*, meaning lord or master. The spirits of great statesmen or heroes became public *lares*, and watched over the welfare of the city; those of good men, or innocent infants under forty days old, were the *lares* of their home and family. Their images, covered with dog-skins, and with the figure of a dog beside them, were placed beside every hearth; and, curiously enough, are the origin of the name dogs, still applied to the supports on either side of a wood fire-place. They were made to partake in every household festival; cups were set apart, in which a portion of every meal was poured out to them; the young bride, on being carried across her husband's threshold, made her first obeisance to these household spirits of his family; and on the nones, ides, and calends of each month, or when the master returned from the war, or on any other occasion of joy, the lares were crowned with wreaths and garlands. Pairs of lares stood in niches at the entrance of the streets; other lares guarded districts in the country; and the lares of all Rome had a temple to themselves, where

stood twin human figures with a dog between them. All these lares wore green crowns on festal days, especially on those of triumph; and thus there can be little doubt that the evergreen whose leaves were specially appropriated to the purpose was thence called *laurus*, as the poplar was from forming the people's crowns. The special feast of the lares was on the 22nd of December, and it was immediately followed by that of a female deity called Lara, Larunda, Larentia, Laurentia, or Acca Laurentia, who was called in corrupt old Latin *genita mana* (good mother), received the sacrifice of a dog, and was entreated that no good domestic slave might depart. Thus much custom had preserved to the Romans; but when Greek mythology came in, flooding and corrupting all their own, poor Laurentia was turned into a nymph, so given to chattering (*λαλια*) that Jupiter punished her by cutting out her tongue and sending her, in charge of Mercury, to the lower world; and the lares, now allowed to be only two, were made into her children and those of Mercury. Another story, wishing to account for all traditions in one, made her into the woman who nursed Romulus and Remus, and thus disposed of her and of the she-wolf in one, and made the twelve rural lares her sons; whilst a third version degraded her, like Flora, and made her leave all her property to the state, in the time of Ancus Martius. The sacred tree of the lares likewise underwent a curious course of changes, and was said to be called from *laus* (praise). It seems to have been, in fact, the *laurus nobilis*, or, as we call it, the bay tree; but it became confused with the tree used by the Greeks for the crowns of the victors in the Olympic games, which was either the *ruscus rascemosus* (Alexandrian laurel), or the *Daphne laureola* (spurge-laurel). The Greeks had long ago invented the story of the nymph Daphne flying from Apollo, and transformed into the tree so beloved by him that he encircled his brow with its wreaths and made them the prize of song; and this tale was, of course, transferred to

the *laurus*, and the poetic glory of the Greek Daphne was transferred to the sacred bough of the lares, in which victorious dispatches were wrapped up, and which adorned the weapons of the soldiers in the triumphal processions. It was thought to dispel infection by its sweet fragrance, and the Emperor Claudius removed to the Laurentinum, which was full of bay trees, in time of a pestilence. It was likewise supposed to protect from lightning, and, in the time of French devices, Dunois bore it with the motto, 'I defend the soil that bears me.' In Italy, laurel boughs are still thrown on the fire in a thunder storm. Moreover, Virgil's mother dreamt that she gave birth to the *laurus*, and one did, in fact, spring from his grave. In the old universities, crowns of laurel were placed on the heads of successful students; and it is said by some, that *bacca laureus* (laurel berry) is the origin of the title, Bachelor, for him who had taken his first degree; but others, with more probability, refer that word to the old French measure of land, a *bachelle*, the amount required to qualify a squire to maintain knighthood honourably; whence the poorer knights were called *Chevaliers Bachelliers*, a term which passed to the lower order of students, and thence to all young men, becoming later restricted to the single. The royal custom of crowning distinguished poets with laurel began in Italy, and has resulted in our honorary office of poet laureate, once required to commemorate birthdays and all other great occasions, but now permitted only to 'awaken his muse' when she awakes of her own accord. The tree which, in our common phraseology, has robbed the *laurus* of its proper name, is the *cerasus laurocerasus*, or cherry laurel, only brought from the Caucasus in 1574, by the name of the *Trabison curmasé*, or Trebizond plum, and was, at first, called in England the bay cherry.

Laurentius, as a name, does not occur in early history; but it belonged to the gentle Roman deacon who, on the 10th of August, 258, showed the 'poor and the maimed, the halt

and the blind,' as the treasures of the Church, and was martyred, by being roasted on bars of iron, over a fire. Constantine built a church on his tomb, and seven other churches at Rome are likewise dedicated to him. Pope Adrian gave some of his relics to Charlemagne, who took them to Strasburg, and thus rendered him one of the regnant saints in Germany, where the prevalence of shooting stars on the night of his feast has occasioned those meteors to be called St. Lorenz's sparks. In fact, his gentle nature, his peculiar martyrdom, and his church at Rome, caused him to be a saint of universal popularity; and a fresh interest was conferred on him, in Spanish eyes, by Philip II.'s belief that the battle of St. Quentin, fought on his day, was won by his intercession, and consequent dedication of the gridiron-palace convent of the Escorial to him.

Besides the original saint, England owns St. Laurentius among the band of Roman missionaries who accompanied St. Augustine, and, in succession, became archbishops of Canterbury. When England, in her turn, sent forth missionaries, another Laurence preached the Word in the North, with such effect as to compel the Trollds themselves to become church builders, much against their will, and to leave his name, cut down into its primitive form, as a favourite in all Scandinavia. In Ireland, Laurence, whose name I strongly suspect to have been Laghair, a son of Maurice O'Tuathail, of Leinster, was archbishop of Dublin at the time of the conquest by the Norman adventurers, and was thus brought into close connection with Canterbury and with Rome, knitting the first of the links that have made the Irish so abject in their devotion to the Papal See. It was probably on this account that he was canonized, but he was also memorable as one of the builders of St. Patrick's cathedral at Dublin, and for his charities during a terrible famine, when he supported as many as 300 destitute children. It is he who has rendered Lanty and Larry so common among the Irish peasantry.

Besides all these, the modern Venetian saint, Lorenzo Justiniani, worthily maintained the honour of the Christian name already so illustrious in excellence, and it has ever since continued in high esteem everywhere, though, perhaps, less common in England than on the Continent. Germany, perhaps, is the place of its special reign; and in the Harz mountains, to bow awkwardly is called *krummer Lorenz machen*.

English. Lawrence Laurence Larkin	Scotch. Lawrence Laurie	Irish. Laurence Lanty Larry	French. Laurent
Italian. Lorenzo Renzo	Spanish. Lorenzo	Portuguese. Laurençho	Swiss. Lori Lenz Enz Enzali
German. Lorenz	Wallachian. Lavrentia	Swedish. Laurentius Lars	Danish. Lorenz Lars Lauritz
Norse. Laurans Jörens Larse	Russian. Lavrentij	Polish. Vavrzynec	Bohemian. Vavrinec
Slovak. Lovre	Lithuanian. Labrenzis Brenzis Lauris Raulus	Lepp. Laur Laures Laura	Hungarian. Lörencz

Some languages have the feminine, but it is not frequent anywhere. The Italian *Lorenza* is, perhaps, the most frequent.

The name of Laura is a great perplexity. It *may* be taken from Laurus, and ladies so called consider St. Laurence as their patron; but it may also be from the word Laura, the Greek *Λαβρα*, or *Λαυρα*, meaning an avenue, the same as labyrinth, and applied to the clusters of hermitages which were the germ of monasteries. Or again, a plausible derivation is that Lauretta might have commemorated the laurel-grove, or Loreto, whither Italian superstition declared that the angels transported the holy house of Nazareth away from the Turkish power on the conquest of Palestine. Those who call the milky-way the Santa Strada di Loreto, might well have used this as one of their varied forms of seeking the patronage of the Blessed Virgin. The chief objection that I can find to this theory is, that the first Lauretta that I have met with was a Flemish lady, in 1162; the next was a daughter of William de Braose, Lord of Bramber, in the time of King John, a period antecedent to the supposed migration of the holy house, which did not set out on its travels till 1294. Lauretta had a sister named Annora, so it is just possible that the unfortunate 'Moll Walbee' indulged in unusual inventions for the names of her daughters, or else made imitations of current Welsh names. Others, again, think it the same with Eleonora, which I cannot believe; but, at any rate, it was the Provençal Lora de Sades, so long beloved of Petrarch, who made this one of the favourite romantic and poetical names, above all, in France, where it is Laure, Lauretta, Loulou.*

SECTION VII.—*Sancus*.

Sancus, or Sanco-Sancus, was the divinity who presided over oaths, and guarded the marriage vow and treaties between nations. He was afterwards mixed up with Hercules, and so entirely forgotten that his altar was long supposed to

* Smith; Keightley; Loudon, *Arboretum*; Butler; Jameson; Grimm; Pott; Michaelis; Dugdale; Hanmer, *Chronicle of Ireland*.

have been an early Christian erection bearing the word *sanctus*.

This word is the past participle of the verb *sancire* (to decree). It was equivalent to instituted, and was gradually applied to mark the institutions of religion. Thus arose the words familiar to us in their English dress of sanction, sanctuary, &c.; thus, too, *sanctus* came to signify holy, and to furnish the prefix with which the Church has delighted to honour her departed members, distinguished for holiness. To the more distinguished of these the title has become permanently attached; but that 'all the congregation are holy,' all under sanctification, all once at least saints, was faith strong in the Church, and prompted the name of Sanctus among the first Christians.

One Sanctus was a deacon of the band of martyrs at Lyons, and another Sanctus was a Christian physician of Otriculum, a city of central Italy, and was put to death under the Antonines. There is some doubt whether he is the same physician of Otriculum who is also called St. Medicus, and who may, perhaps, account for the family name of the Medici, in spite of the tradition that their ancestor was medical, and that their '*palle*,' the same that adorn the pawnbroker's shop, were neither more nor less than gilded pills.

Sanctus was the favourite patron in Provence, Biscay, and Navarre; and Sancho and Sancha were constantly in royal use in the early kingdoms of the struggling Christians of Spain; though as royalty and nobility became weary of what was national and peculiar, they were left to the peasantry, and would have been entirely forgotten, but for that wonderful personification of the shrewd, prosaic, selfish, yet faithful element in human nature, Sancho Panza, whom Cervantes has truly made one of the most typical yet individual characters of literature.

The Provençals had both the masculine and feminine forms in frequent use; and the co-heiress of Provence, who married

our Richard, Earl of Cornwall, king of the Romans, was Sancia, or Sancie; but the name did not take root in England, and sorely puzzled some of our old genealogists, who record the lady as Cynthia, Scientia, or Science. This last name actually occurs several times in the seventeenth century, both in Latin and English, in the register of a small Hampshire parish; but whether meant for Sancha, or chosen in love for abstract knowledge, those who named 'Science Dear' alone could tell.

Italy, as in duty bound, remembered her saintly physician as Sancto at Rome, and Sanzio with the '*lingua Toscana*,' where it came as a family name to the greatest of painters.*

SECTION VIII.—*Old Italian Deities.*

Februus was the old Italian god both of the dead and of fertility, to whom February was sacred. The word is thought to mean purification, but after the Etruscan deities were forgotten, Juno, who had also a share in the month, absorbed it all, and was called Juno Februa. Thence, probably, arose the name of Febronia, a nun of Sibapolis on the borders of Assyria, who suffered horrid torments under her persecutors, and was at last beheaded. She is venerated by the Greek Church on the 25th of June, and suggested to Russia the names Fevronia, or Khevronia.

Though not divine, the name of Lavinia should be mentioned here as that of a mythical personage imitated by the moderns, though not by the Romans themselves. In Livy and in Virgil, she is the daughter of King Latinus, and the last wife of Æneas, in whose right he obtained a footing in Italy. Niebuhr and his followers deny her existence, and make her a mere personification of the Latin territory, and be this the case or not, hers is certainly a feminine form of Latinus, the *t* changed to *v*, as happened in other instances.

* Butler; Keightley; Smith.

The classical Italians of the Cinque-cento revived Lavinia for their daughters; and by way of recommending the story of the Book of Ruth to the taste of the eighteenth century, Thomson had the audacity to translate her into 'the lovely young Lavinia,' whence it has happened that this has become rather a favourite with those classes in England who have a taste for many syllables ending in *ia*.

Picus was another old Italian deity who used to be represented with a woodpecker on his head. Whether he or the woodpecker first had the name of Picus does not appear; but in English that term passed to the pyot or magpie, and some recurrence to old tradition caused Pico to be revived in Italy in the person of the famous Pico de Mirandola and his namesakes.

The Etruscan Menerfa or Minerva is the title by which we moderns always think of Pallas Athene. The signification is entirely unknown, and has only been continued in the case of Minervina, the mother of Constantine's unfortunate son, Crispus; and also among the young sable ladies of the West Indies called after the men-of-war in the harbour. With so little favour has the bright-eyed goddess of wisdom been treated!

From *fors* (chance) came Fortuna, the goddess of prosperity and success. She was said on entering Rome to have thrown away her globe, and shed her wings like a queen-ant, to denote that here she took up her permanent abode. She was adored at Rome as early as the reign of Ancus Martius, and to her was ascribed the success of the women's entreaty in turning away the wrath of Coriolanus.

Her name does not appear to have been used in the heathen times, but in 212 SS. Felix and Fortunatus were martyred at Valence in Dauphiné, and it was probably from the latter that Fortunio became a name among the early Asturian and Navarrese sovereigns. It afterwards degenerated into a fancy fairy-tale name; and when the old popular

tales were dressed up in French, Fortunio was bestowed upon the youth who, as in Germany and in the East, meets the wonderful followers who hear the grass grow, drink up rivers, carry mountains, and bear purses that expand into tents large enough for an army.

Fortunatus' purse always full when only applied to for a good action, is probably a modern moral invention. What shall we think of the augury of names when we find in the parish register of St. John's, Newcastle, on the 20th of June, 1599, the marriage of Umphraye Hairope, husbandman, to Fortune Shafto, gentlewoman?

A pair of twins, girls, of the Wycliffe family, born in 1710, were christened Favour and Fortune; and Fortune is a surname in Scotland.*

SECTION IX.—*Quirinus*.

Quirinus, one of the oldest of the war-gods, was called from the Oscan *quiris* (a spear), which likewise was the source of the old Roman name of Quirites, and of that of the Quirinal Hill. Spear-men alike were the Quirites and their unconquerable foes; the Gjermanner, the Germans, nay, probably *gher* and *quiris* are the very same word, equally related to the Keltic *coir*.

Others, however, call Quirinus the mere personified god of the town of Cures. When all had become confusion in the Roman mind as to their old objects of worship, and they had mingled them with 'gods whom their fathers knew not,' they took it into their heads that Quirinus was the deified Romulus who had been transported to the skies by his father, Mars, in the middle of a muster of his warriors in the Campus Martius; and when a still later age distrusted this apotheosis, some rationalist Roman suggested that, weary of

* Niebuhr; Arnold; Surius; Keightley; Sir C. Sharpe, *Extracts from Parish Registers*.

Romulus' tyranny, the senators had secretly assassinated him during the review, and to prevent detection had cut his body to pieces, each carried a portion home under his toga, and professed to have beheld the translation to the skies. Quirinus had become a cognomen at the Christian era, but first occurs as a Christian name in 304, when St. Quirinus was Bishop of Siscia on the Save, and after a good confession before the tyrant Maximus, was dragged in chains through the cities on the banks of the Danube, and was drowned at Sabaria, now Sarwar. His relics were afterwards taken to Rome, but are now said to be in Bavaria; and in his honour Cyran has become a French name. As a saint connected with Germany, various chapters arose in commemoration of him; and Mrs. Elizabeth Carter describes her meeting with a pretty little *chanoinesse* at Spa, who wore her medal of St. Quirinus, but was able to give so little account of him that Mrs. Carter, better read in Roman history than in hagiology, concluded him to be the 'Saint who built Rome and killed his brother.'

Quirinius was the name of the Roman governor whom St. Luke called in Greek *Κύριος*, and our translators render Cyrenius.

The name of Romulus is thought by many to have been a mere myth made out of that of his city Roma, a word that certainly signified strength, and was no inappropriate title for that empire of iron. *Ῥωμα* is the Greek word for strength; the same root is found in the Latin *robur*, and it may be in the Teutonic *ruhm* (fame).

However this may be, after Romulus Augustulus had seen the twelve centuries of Rome fulfilled, Romolo still lingered on as a name in Italy; the first bishop of Fiesole was named Romolo, and was so popular at Florence, together with its feminine, that Catherine dei Medici was actually christened Romola. It is a pity she did not bear the name in France, instead of doing her best to make Catherine odious.

When to be a Roman citizen was the highest benefit a man of a subject nation could enjoy, Romanus was treated as a cognomen. Pliny had two friends so called. There are seven saints thus named, and three Byzantine emperors, where Roumelia still testifies that the Eastern empire was once Roman; and the farther East still knows the Sultan as the Shah of Roum. But when Teuton sway had made a Roman the meanest and most abject epithet, Romain or Romano died away in popularity, and only occurs now and then in French or Italian history or genealogy.

They must not be confounded with Romeo and Romuald, which are genuine Teutonic.*

SECTION X.—*Sibylla*.

The Sibyls were beings peculiar to Roman mythology, prophetesses half human, half divine, living to a great age, but not immortal. Etymologists used to explain their name as coming from the Greek *Zeus* and *βουλή* (*Zeus'* councils), but it is far more satisfactorily explained as coming from *sabius*, or *sabus*, an old Italian, but not a Latin word, which lives still in the vernacular *Sabio*, thus making *Sibulla* signify a wise old woman.

Old, indeed! for the Cumæan Sibyl, who guided Æneas to the infernal regions, was likewise said to be the same who brought the prophetic books for sale to Tarquinius Priscus, and on each refusal of the sum that she demanded for them, carried them off, destroyed one, and brought the rest back rated at a higher price. The single remaining roll bought by the king was said to contain all the mysterious prophecies that were afterwards verified by the course of events, and above all, that prediction of the coming rule of peace, which Virgil, following Theocritus, embodied in his eclogue as fulfilled in Augustus. That eclogue, flattery though it were,

* Diefenbach; Arnold; Livy; Butler.

won for Virgil his semi-Christian fame, and caused the learned men of Italy to erect the Sibyls into the personifications of heathen presages of Gospel truth—

‘*Teste David cum Sibylla,*’

as says the glorious hymn uniting the voices of Hebrew and Gentile prophecy; and in this character do Michel Angelo’s magnificent Sibyls adorn the Sistine Chapel; though later painters, such as Guido and Domenichino, made them mere models of female intellectual beauty.

Sibilla, probably through the influence of Campania upon nomenclature, early spread as a Christian name. Possibly the word was the more acceptable to Northern ears from its resemblance to the Gothic *sibja* (peace, or friendship), the word familiar to us as the Scottish *sib* (related), forming with us the last syllable of gossip, in its old sense of god-parent. Thence came Sippia, Sib, or Sif, the lovely wife of Thor, whose hair was cut off by Lok, and its place supplied by golden tresses, which some consider to mean the golden harvest.

Moreover, King Eystein of Sweden had a sacred cow whom he took out to battle with him, probably in memory of Andumbla, the mythical cow of the Edda, but under such circumstances, no wonder her name was Si-bil-ja, explained to mean always bellowing!

Perhaps it was some of this connection that recommended the Italian Sibila to the Norman chivalry. At any rate, Sibila of Conversana was the wife of Robert of Normandy, and Sibille soon travelled into France, and belonged to that Angevin Queen of Jerusalem, whose many marriages gave so much trouble to the Crusaders. It was very frequent among English ladies of Norman blood; and in Spain, Sevilla, or Sebilla, is frequent in the earlier ballads, the name being perhaps confused with that of the town. Sibella, Sibyl, or Sibbie, is most frequent of all in Ireland

and Scotland; but I believe that this is really as the equivalent for the ancient Gaelic *Selbhflaith* (lady of possessions).

Russia has the name as *Ssivilla*; the Lithuanians call it *Bille*; and the Esthonians, *Pil*. *Sibille* is the form in which it appears in a Cornish register in 1692; in 1651 it is *Sibella*.*

SECTION XI.—*Saturn, &c.*

Saturnus was a mythical king of ancient Italy, peaceful and given to agriculture, indeed, his name is thought to come from *satus* (sown). It is very odd that he should have become the owner of all the fame of the Greek *Kronos*, infanticide, planet, rings, and all; but so completely has he seized upon them that we never think of him as the god of seed-time, but only as the discarded king of heaven and father of Jupiter.

We should have little to do with him were it not that the later Romans formed from him the name of *Saturninus*, which belonged to sundry early saints, and furnished the old Welsh *Sadwrn*; and among ourselves *Soeter* has taken possession of the only day of the week left vacant by our Anglo-Saxon gods.

Sylvanus was a deity called from *sylva* (a wood), the protector of husbandmen and their crops, in the shape of an old man with a cypress-tree in his hand. His had become a Roman name just before the Christian era, and belonged to the companion of St. Paul, who is called *Sylvanus* in the Epistles, and, by the contraction, *Silas* in the Acts. This contracted form, *Silas*, has been revived in England as a Scripture name. St. *Sylvanus*, or *Silverius*, was a pope whom his Church esteems a martyr, as he died in the hands of *Belisarius*; but *sylvan*, or *salvage*, was chiefly used in the middle ages to express a dweller in a forest, rude and hardly

* Max Muller, *Science of Language*; Keightley; Ruskin; Grimm; Michaelis.

human. Silvano, Selvaggio, or Silvestro, was generally the name of monsters with shaggy locks, clubs, and girdles of ivy leaves, who appeared in romance; and Guidon Selvaggio was the rustic knight of Boiardo and Ariosto. Salvage men, or satyrs, were represented by Charles VI. of France in his unfortunate masquerade, and generally formed a part of all rural pageants. It is to them that the French owe the word *sauvage* for shy, or wild; and we that of *savage*, used in a more limited sense. Occasionally these words became names, and about the year 1200, Sylvestro Gozzolini, of Osimo, founded an order of monks, who, probably, are the cause that Sylvester became known in Ireland as a Christian name, and has come to us as a surname, while the French have it as Sylvestre, or as a surname, Souvestre. The son of Æneas and Lavinia was said to have been born in a wood, and therefore called Ænéas Silvius, and his name was given to one of the Piccolomini family, Enea Silvio, afterwards pope; and also belonged to an historian. Sylvain, Sylvan, Sylvius, Sylvia became favourite names for shepherds and shepherdesses in the time of the pastoral romance; Sylvia turned into a poetical name for a country maid, and has since been much used in some places as a village Christian name, having been perhaps first chosen by some fanciful Lady Bountiful.

Lastly, Venus must be mentioned as really occurring in a Devon baptismal register of the seventeenth century—elsewhere it can hardly be found, unless in some of the black households of the Southern States, where Mum Venus, or Aunt Venus, is apt to preside in the kitchen. Nobody knows who or what the Roman deity may have been before she and her Greek cousin, Aphrodite, exchanged names and attributes, though it is highly probable that she bears a truly Keltic name, and is in fact Gwen, or the Fair One,—the word by which the Welsh afterwards rendered Venus.*

* Butler; Pott.

CHAPTER VI.

MODERN NAMES FROM THE LATIN.

THERE still remain a class of names derived from the Latin, being chiefly Latin words formed into names. Some of them answer to the class that we have called Christian Greek, being compound words assumed as befitting names by early Roman Christians, such as Deusvult.

There are fewer of these than of the like Greek designations, both from the hereditary system of nomenclature, and from the language being less suitable for such formations than the Greek, which was so well known to all educated Romans that a Greek appellation would convey as much meaning as a Latin, and in that partially veiled form that always seems to have been preferred in nomenclature in the later ages of nations. Some, however, either from sound, sense, or association, have become permanent Christian names in one or more nations; and with these, for the sake of convenience, have been classed those formed from Latin roots, and which though coined when their ancestral language was not only dead but corrupt, are too universal to be classed as belonging to any single country of modern Europe, though sometimes the product of a romance tongue rather than of genuine Latin, or appearing in cognate languages in different forms; cousins, in fact, not brethren, and sometimes related to uncles sprung from the elder tongue.

SECTION I.—*From Amo.*

Of these are all the large class of names sprung from *amo*, which has descended into all the Southern languages

of Western Europe nearly unaltered. The Gallic Christians seem to have had a particular delight in calling their children by derivatives of this word; for in their early times there occur in the calendar, Amabilis (loveable), Amator (a lover), Amandus (about to be loved), and Amatus and Amata (loved); Amadeus (loving God) seems to have been still older. Out of this collection, St. Amand has survived as a territorial surname; whilst Amanda, from its meaning, was one of the complimentary *noms de plume* of the eighteenth century; and Amandine is sometimes found in France. Amabilis was a male saint of Riom, known to France as St. Amable; nevertheless, his name passed to Aimable, the Norman heiress of Gloucester, who so strongly protested against accepting even a king's son without a name. Her name became on English lips Amabel, which has been handed down unchanged in a few old English families, though country lips have altered it into Mabel, in which form it is still used among the northern peasantry. Ignorant etymologists have tried to make it come from *ma belle* (my fair one), and lovers of false ornament turn it into Mabella.

Nothing is known of the female saint, Amata, or Aimée, but that the people of Northern France used to honour her, and she had namesakes in old French pedigrees, so that there can be little doubt that Norman families brought in the pretty simple Amy that has never been entirely disused, and has been a frequent peasant name in the West of England. St. Amatus, or Amé, was about the end of the seventh century a hermit in the Valais, and afterwards became Bishop of Sion, and was persecuted by one of the Merovingian kings. He thus became the patron saint of Savoy, and for a long succession the Counts were called Amé; but after a time, they altered the name to Amadeus, Amadée, or Amadeo, as it was called on the two sides of the mountain principality, and as it has continued to the present time. Amyot and Amyas

in England, and in Romance, the champion Amadis de Gaul, drew their names from this Savoyard source. He is believed to have been invented in Spain, and the Italians call him Amadigi. It is possible, however, that he may come from the Kymry, for Amaethon, son of Don, appears in the *Mabinogion*. He was a mystic personage in Welsh mythology, and his name meant the husbandman, another offshoot from the universal Amal. He must have been the Sir Amadas of the Round Table; and though Romana places him at an era prior to that of King Arthur, he seems to have been a later invention, partially borrowed from the veritable traditions of the Round Table, and thus his name may have been thence adapted.

The old English Amicia, so often found in old pedigrees, is probably a Latinizing of Aimée. The most notable instance of it is Amicia, the daughter of the Earl of Leicester, who brought her county to the fierce old persecutor, Simon de Montfort, and left it to the warlike earl, who imprisoned Henry III. His sister carried Amicie into the Flemish family of De Roye, where it continued in use, and it descended again into Amice in England. Amadore was in use in Florence, cut into Dore.*

SECTION II.—Names from *Beo*.

The old verb *beo* (to make happy or bless) formed the participle *beatus* (happy or blessed), which was applied by the Church to her departed members, and in time was bestowed on the living. Indeed, in France, *béate* was so often applied to persons who lived in the profession of great sanctity, that *une vieille béate* has now come to be used in the sense of a hypocritical pretender.

St. Beatus, or Béat, was an anchorite near Vendôme, in

* Butler; Pott; Dugdale; *Mabinogion*; Lady C. Guest; Dunlop, *Fiction*.

the fifth century; but we do not find instances of his patronage having been sought for men, though in England Beata is a prevailing female name in old registers and on tombstones up to the seventeenth century, when it dies away, having, I strongly suspect, been basely confounded with Betty. Beata and Bettrys are however still used in Wales. This last stands for Beatrice (a blesser), which seems to have been first brought into this island as a substitute for the Gaelic Bethoc (life), of which more in its place.

The original Beatrix, the feminine of Beator (a blesser), is said to have been first borne by a Christian maiden, who, in Diocletian's persecution, drew the bodies of her martyred brothers from the Tiber, and buried them: afterwards she shared their fate, and her relics were enshrined in a church at Rome, whence her fame spread to all adjacent countries; and her name was already frequent when Dante made the love of his youth, Beatrice Portinari, the theme of his *Vita Nuova*, and his guide through Paradise. Thus it was a truly national name at Florence; and Shakespeare used the Italian spelling for his high-spirited heroine, thus leading us to discard the old Latin *x*. It has been a queenly name in Spain, but less common here than it deserves.

English.	Welsh.	French.	Italian.	Spanish.
Beatrix Trix Beatrice	Bettrys	Béatrix	Beatrice Bice	Beatriz
Portuguese.	German.	Russian.	Slavonic.	
Beatrix	Beatrix	Beatriks	Beatrica	

This same *beo* is said to be the source of *venus*, the old form of *bonus*, which survives in the adverb *benè*. Both adjective and adverb are familiar in their many derivatives in the southern tongues, as well as in the *bonnie* and *bien* that testify to the close connection of France and Scotland when both alike were the foes of England.

The feminine Bona, or Bonne, was probably first invented as a translation of the old German Gutha; for we find a lady, in 1315, designated as Bona, or Gutha, of Göttingen. Bona was used by the daughters of the Counts of Savoy, and in the House of Luxemburg, and came to the crown of France with the daughter of the chivalrous Johann of Luxemburg, the blind King of Bohemia.

St. Benignus, whose name is from the same source, was a disciple of St. Polycarp, and is reckoned as the apostle of Burgundy, where he was martyred, and has been since commemorated by the splendid abbey of St. Benigne, at Dijon, whence it happens that Benin has been common among the peasantry in that part of France, and Benigne is to be found among the string of Christian names borne by the French gentry of the seventeenth and eighteenth centuries. Servia has the feminine form, Benyma, shortening it into Bine.

Benedico (to speak well) came to have the technical sense of to bless; and the patriarch of the Western monks rendered Benedictus (blessed) so universally known that different forms of it prevail in all countries, lesser luminaries adding to its saintly lustre. In England, herb bennet is the flower of St. Benedict; but in Spain the connection is a painful one, for the shape of the hoods of the victims of the Inquisition, resembling those of the Benedictine orders, perverted San Benito to its dismal technical meaning. Again, Shakespeare's merry hero, Benedict, when fairly ensnared into matrimony, left his 'Here hangs Benedict, the married man' to serve as one of the favourite proverbial jests upon bridegrooms. Moreover, the popular name of the small Archipelago, on the coast of Finis-terre in Brittany, is a record of the gratitude of the sailors to the Benedictine monks, who, in the spirit of the good abbot of Aberbrothock, maintained a lighthouse in their abbey of St. Matthew, thus leading their bay to be known all along the coast as Aber Beniguet.

English. Benedict Bennet	French. Benolt	Breton. Bennéad Bennéged	Italian. Benedetto Betto Bettino
Spanish. Benedicto Benito	Portuguese. Benedicto Bento	German. Benedikt Dix	Swedish. Bengt
Norse. Benedik Benike Bent	Swiss. Benzel Benzli	Russian. Venedict	Polish. Benedykt
Slavonic and Illyrian. Benedikt Benedit Benko	Lusatian. Beniesch	Lithuanian. Bendzus Bendikkas	Lapp. Pent Penta Pint Pinna
	Lett. Bindus	Hung. Benedik	

There was a Visigothic nun in Spain canonized as Benedicta, but most of the feminines were meant in devotion to the original founder of the Benedictine rule. Indeed, in France, Benedicte must have been far more often assumed on the profession of a nun than have been given in baptism, except when the child was destined from her birth to a conventual life.

French. Benotte	Italian. Benedetta Betta Bettina	Spanish. Benita	German. Benedikta Benedictine
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How the localities of these feminines mark the extent of monasticism in modern times!

The sister of St Benedict bore the strange name of Scholastica, a scholar, from *schola* (school). Monasticism spread

the name, though it was never much in vogue, though England shows a Scholastica Conyers, in 1299.

Bonifacius (good-worker) was the name of a martyr; then of a pope; and next was assumed by our Saxon Wilfred, when in the sixth century he set out to convert his continental brethren. Perhaps, if he had kept his native name, it would have been more followed, both at home and in Germany; but in both, Boniface has withered away out of use, though Bonchurch, in the Isle of Wight, is a contaction of the Church of St. Boniface, that having probably been the last English ground beheld by the saint when he sailed on his mission. In Italy, however, Bonifacius was a papal name. Bonifazio prevailed among the Alpine lords of Monferrat, and is still found in Italy. It has become one of the stock names for the host of an inn, and has named the straits between Sardinia and Corsica.

English.	Italian.	Russian.	Polish.	Bohemian.
Boniface	Bonifacio Facio Bonifazio Fazio	Bonifacij	Bonifacij	Bonifac

Of modern Italian date and construction is Bonaventura. The origin of this name was the exclamation of St. Francis on meeting Giovanni de Fidenza, the son of a dear friend: *O buona ventura* (happy meeting). These words became the usual appellation of young Fidenza, and as he afterwards was distinguished for holiness and learning, and was called the seraphic doctor, he was canonized as San Bonaventura, and has had sundry namesakes in Italy and France; in the latter country being called Bonaventure. Benvenuto Cellini may perhaps be reckoned as one, unless his name be intended to mean welcome, without reference to the saint.

The multitude of surnames thus derived is beyond all enumeration, since *bon* is found in France and Italy in every sort

of compound: *Lebon*, *Bongars* (good boy), *Bonfils* (good son), *Bonchamp* (good field), *Bonnèval*, *Bonnevie*; or again, *Bononi*, *Bonelli*, *Banaccorse*, *Buonaparte*, &c.*

SECTION III.—*From Clarus.*

Clarus (bright or clear) was used by the Romans in the sense of famous, and St. Clarus is revered as the first bishop of Nantes in Brittany, in A.D. 280. Another Clarus, said to have been a native of Rochester, was a hermit, near Rouen, where he was murdered by the instigation of a wicked woman who had vainly paid her addresses to him. Two villages of St. Clair, one on the Epte, the other near Coutance, are interesting as having (one or the other of them), named two of the most noted families in the history of Great Britain, besides the various De St. Clairs of France, who came either from thence or from a third St. Clair in Aquitaine. Sir William de Sancto Claro, as the chroniclers latinized his name, came forth from St. Clair-sur-Epte, and obtained lands in England under the Conqueror, whence a branch of his family passing to Scotland, in the friendly days of the Cean Mohr dynasty, settled at Roslyn, and became 'the lordly line of high St. Clair,' or as it became in unorthographical days, Sinclair—a race widely scattered in the Lothians. Another Norman family, likewise called from one of these villages, became the De Clares. 'Red De Clare,' stout Glo'ster's earl, the foe of Henry III., was one of them; and his son marrying into the house of Geraldin, in Ireland, received from Edward I. a grant of lands in Thomond, now known from his lordship as County Clare. His heiress carried the county to the De Burghs, and their heiress again marrying Lionel, son of Edward III., the county becoming a dukedom and royal appanage, was amplified into Clarence, and gave title to Clarencieux, king-at-arms, when Thomas, brother of Henry V., was Duke of Clarence. Unless this be from Clare, in Suffolk, Clarence as a male Christian name did not solely arise

* Facciolati; Butler; Michaelis; Pott; Montalembert.

when William IV. was Duke of Clarence, but began as early as 1595, when Clarence Babbington was christened at Hartlepool, and Fitzclarence was invented as a surname, probably in honour of some Clarencieux, king-at-arms. Spanish ballad lore gives a daughter, Clara, to Charlemagne, and a son, Don Claros de Montablan, to Rinaldo, and of course marries them; but it is to Italy that the feminine name, so much more universal, is owing. The first Chiara, as they call it, on record, was the devoted disciple of St. Francis, who, under his direction established the order of women following his rule, and called, poor Clares, or sisters of St. Clara. From them the name of Clara spread into the adjoining countries, little varied except that the French used to call it Claire, until recently, when they have added the terminal *a*, just as the English on the other hand are dropping it, and making the word Clare. The Bretons use both masculine and feminine as Sklear, Skleara; and the Finns have the feminine as Lara.

The old Latin feminine of words ending in *or*, meaning the doer, was *ix*—*nutor*, *nutrix*—and this became *ice* in modern Italian. Thus Clarice was probably intended to mean making famous. A lady thus named was the wife of Lorenzo de Medici, and France learnt it probably from her, but made the *c* silent; and England, picking it up by ear, obtained Clarissa, which, when Richardson had so named the heroine of his novel, was re-imported into France as Clarisse. Clarinda was another invention of the same date.

Esclairmonde, a magnificent name of romance, the heroine of *Huon de Bourdeaux*, walked into real life with a noble damsel of the house of Foix, in the year 1229, and was borne by various maidens of that family; but who would have thought of a lady called Clarimond, in Devonshire, in 1613 and 1630?

Clarus has produced sundry names of places. Claritas Julii, now Attubi; Chiaramonte, Clermont, in Auvergne; and in imitation, Claremont.*

* Butler; Dugdale, *Baronage*; Douglas, *Peerage of Scotland*; Taylor, *Civil Wars of Ireland*; Jameson; *Spanish Ballads*; St. Palage, *Huon de Bourdeaux*; Pott; Michaelis.

SECTION IV.—*From Columba.*

Columba is one of the sweetest and most gentle of all names in sound and sense, yet it has not been in such universal use as might have been expected from its reference to the dove of peace.

A virgin martyr in Gaul, and another in Spain, were both called Columba; and Columbina must at one time have prevailed in Italy, as a peasant name, since from the waiting damsel in the impromptu comedies that the poetical Italians loved to act, it passed to the light-footed maiden of modern farce, and now is seldom used save for her and the columbine, the dove-flower, so called from the resemblance of the curled spurs of its purple petals to four doves drinking.

It was from his gentle character that Crimthan, the great and admirable son of the House of Neill, was called Columba, a fitting name for him who was truly a dove of peace to the wild Hebrides, and founded among the Picts that remarkable ecclesiastical establishment which changed the name of Iona to Icolumbkill, the isle of the cell of Columb, the one peaceful spot among the raging seas, and more raging lands of the North, the burial place of the fierce monarchs, who rested there, though they had never rested before. In Ireland, this good man is generally called St. Columkill, St. Columb of the cell, or monastery, because of the numbers of these centres of Christian instruction founded by him, and he is thus distinguished from a second Columb, called after him. He has, indeed, left strong traces on the nomenclature of the country that he evangelized. Colin, so frequent among the Scots of all ranks, is the direct descendant of Columba, though it is often confounded with the French Colin, from Nicolas, who is the chief Colin of modern Arcadia, and perhaps has the best right to the feminine invention of Colinette. Besides this, it was the frequent custom to be called Gillie-colum and Maol-colum, the shaveling, or disciple of Columb, from whence arose Malcolm, one of the most national of Scottish

names. Colan, probably called after the patron saint of the place, was married at St. Columb Magna, in Cornwall, in 1752; but earlier it was Columb for men; Columba for women, both now disused.

Columbanus, another great Irish missionary saint, was probably called, after old Latin custom, by the adoptive formed from Columba. His influence on the Continent, newly broken and almost heathenized by the Teutonic invasions, was so extensive, reaching as it does from Brittany to Switzerland, and marked still by the relics of Irish art in the books of the monasteries of his foundation, that we wonder not to find more traces of his name. His day, November 1st, is called by the Germans St. Colman's, and it is thought that the surnames Kohl and Kohlmann are remains of his name, as well as the French Coulon. So, too, the Genoese Colon was by historians identified with Columbus, when they latinized the mariner who 'gave a new world to Spain.' Two spots in that new world bear his name, that in Terra Firma, where he landed on his third voyage, and the bishopric newly founded in Vancouver's isle.

The Slavonian dove is Golubica, a cognate word to this, and sometimes used as a name.*

SECTION V.—*Durans*.

Durans (enduring, or lasting) formed the name which no reader of *Don Quixote* can forget as that of the enduring hero, lying on his back on the marble tomb, in the cave of Montesinos, who uttered that admirable sentiment, 'Patience, cousin, and shuffle the cards!' and to whom his cousin Montesinos gave the interesting narration how he had wiped his heart with a laced handkerchief, sprinkled it with a little salt, and conveyed it, agreeably to his dying request, to the lady Belerma, with the further intimation to Don Quixote of the

* Butler; Hanmer, *Ireland*; Chalmer, *Caledonia*; Montalembert; *Ossianic Society*; Pott; Michaelis.

curious physiological fact, that the heart had weighed just two pounds in consequence of its great courage.

Thence the scholar argues the antiquity of playing-cards, Durandarte having lived in the time of Charlemagne; nor was the lamentable adventure an invention of Cervantes, for Montesinos, Durandarte, and Belerma, do veritably figure in the Spanish ballads that tell the tale of the Fontarabian campaign in their own fashion. There Durandarte is indeed found dying on the battle field, and makes the last request that his heart may be carried to his lady-love :

‘ Me saqueis el corazon
Con esta pequena daga
Y lo lleveis à Belerma
La mi linda enamorada.’

The minute particulars and the general enchantment are of course added by the exquisite drollery of the fancy of Cervantes.

The name of Durandus prevailed in other countries; and Durand, to our surprise, figures constantly in Domesday Book, probably having belonged to French immigrants. A Durand and Marta, who jointly owned a house at Winchester in the reign of Stephen, were almost certainly Provençal, since St. Martha was hardly known except in the scene of her exploit with the dragon. Durand Grimbald is a specimen of a French Christian and English surname then prevailing. Durandus is the latinized surname of the great French lawyer of the middle ages; and Durandus again is familiar to the lover of mediæval symbolism; but none of these can approach in honour the great Florentine Durante Alighieri, whose glory, *lasting* like that of Homer and Shakespeare, has made his contracted appellation of Dante stand alone and singly, except for a few scattered Italians about his own time, just enough to attest that it had been a recognised form. Durand and Durant are still common as surnames in France and England.*

* *Spanish Ballads.*

SECTION VI.—*Names of Thankfulness.*

A great race of Christian names were fabricated, in Latin, after the pattern of the Greek Theophilus, Theophorus, &c., though hardly with equal felicity, and chiefly in the remoter provinces of the West, where Latin was, probably, a matter of scholarship. Thus, in the province of Africa, we find, just before the Vandal invasion, Quodvultdeus (what God wills) and Deogratias (thank God), neither of which names have had much chance of surviving. Deusvult (God wills), Deusdedit (God gave), and Adeodatus, lived nearer to Italy; indeed, Deusdedit was a pope. Adeodatus or Deodatus (God given) was a Gallic saint, called, commonly, St. Die, and with the other form, Donum Dei, continued in use for children whose birth was hailed with special joy. When Louis VII. of France at length had a son, after being ‘afflicted with a multitude of daughters,’ he called him Philippe Dieudonné; but this grateful name was discarded in favour of the imperial Augusta, by which he is distinguished. Deodati di Gozo, the Knight of Rhodes who slew the dragon, better kept his baptismal name, and it often occurs in Italian history, and is an Italian surname. Deodatus is also an occasional English name. The old French knightly name, Dudon, called in Italian romantic poetry Dudone, is, probably, a contraction of Dieudonné, as the surnames Donnedieu, Dondey, Dieudé, can hardly fail to be. Deicola (a worshipper of God) was invented for a pupil of St. Columbanus, who followed his master to France, lived as a hermit, and became the patron-saint of Franche Comté, where boys are still called, after him, Diel or Diez, and girls, Dielle. There is likewise an Italian name Diotisalvi, or God save thee, only to be paralleled by some of our Puritan devices.

To these may be added Donatus (given), which evidently was bestowed in the same spirit, though not mentioning the giver. It occurs, like most of this class, in the African province, and belonged to the bishop of Numidia, whose

rigour against the penitent lapsed made him the founder of the exclusive schismatical church named after him. Another Donatus was St. Jerome's tutor; and, before his time, several martyrs had been canonized by his name, and it seems to have prevailed in Gaul and Britain. In Wales it was pronounced Dynawd; and, by the time St. Augustine came to England and disputed with the Cymric clergy, the history of the word had been so far forgotten that Dynawd, abbot of Bangor-Iscoed, was latinized into Dionothius. Donat, or Donath, is likewise found in Ireland, but it was probably there adopted for the sake of its resemblance to the native Gaelic Don, meaning brown-haired. Donato, likewise, at one time prevailed in Italy, and produced the frequent surname, Donati. Donnet was a feminine in Cornwall, in 1755.

Desiderius, or Desideratus, was of the same date, and given, in like manner, to express the longing desire or love of the parents towards the child. In fact the word *desiderium*, in Latin, more properly means affection than wish, as we explain its derivatives in modern languages. The Desiderius of history was a brother of Magnentius, the opponent of Constantine, and the Desiderius of the calendar was a bishop of Bourges, in the seventh century; but, in the mean time, the last Lombard king of Italy either had become so Italianized as to adopt it, or else used it as a translation of one of the many Teuton forms of Leofric, Leofwin, &c., for he himself was known to Italy as Desiderio, to France as Didier; and his daughter, whom Charlemagne treated so shamefully, was Desiderata, Desirata, or Desirée. The latter has continued in use in France, as well as Didier and Didiere; and the masculine likewise appears in the Slavonic countries as Zeljko, and among the Lithuanians, as Didders or Sidders.

The most learned men were not perfect philologists in the sixteenth century, the very time when they played the most curious tricks with their names. The wise and admirable Dutchman, whose friendship with Sir Thomas More endears him to Englishmen, began life as Gerhard Gerhardson, signify-

ing, in fact, spear-hard, a meaning little suited to his gentle timid nature. He was better pleased to imagine *ger*, the German all, and *ard* to be *erd* (earth or nature); of this all-nature he made out that affection embraced all, therefore he called himself Desiderius, and this Latin, wanting another equally sounding epithet, he borrowed Erasmus from the Greek, where it had named an ancient bishop. It came from *ερασ* (to love), and was related to Eros; and thus Desiderius Erasmus, the appellation by which he has come down to posterity, was an ingenious manufacture out of the simple Gerard.*

SECTION VII.—*Crescens, &c.*

The verb *cresco* (to increase or grow) has descended into all our modern languages. It has formed the French *croître* (to grow), our *increase* and *decrease*, and our *crescent*. Its participle was already adopted as a name in St. Paul's time, at least it is thus that his companion, Κρήσκης, is rendered, who had departed to Dalmatia; and a later Crescens is said to have brought about the death of Justin Martyr, in the second century. The occasion, however, of the modern name was one of the many holy women of Sicily—Crescentia, a Christian nurse, who bred-up her charge, the infant Vitus, in her own faith, fled with him to Italy, and was there seized and martyred, under Diocletian. Crescenzia, and the masculine, Crescenzio, prevail in both Naples and Sicily; and the election of the Angevin-Sicilian Carobert, to the throne of Hungary, carried the former thither as Czenzi; whence Bavaria took it as Cresenz, Zenz, Zenzl.

Hortensius, from *hortus* a garden, (a gardener,) must here be inserted, having been omitted in its proper place among the *nomina*. It belonged to an honourable old plebeian gens, and has been continued in Italy, both in the masculine Ortensio, and feminine Ortensia, whence the French obtained their Hortense, probably from Ortensia Mancini, the niece of Mazarin.

* Pott; Butler; Sismondi; *Life of Erasmus*.

Another omission has been the Horatian gens, a very old and noble one, memorable for the battle of the Horatii, in the mythic times of early Rome. Some explain their nomen by *hora* (an hour), and make it mean the punctual, but this is a triviality suggested by the sound, and the family themselves derived it from the hero ancestor, Horatus, to whom an oak wood was dedicated. The poet Horace bore it as an adoptive name, being of a freedman's family. Except for Orazio, in Italy, the name of Titian's son, it slept till Corneille's tragedy of *Les Horaces* brought it forward, and the influence of Orazio made it Horatio in England. Thus the brother and son of Sir Robert Walpole bore it, and the literary note of the younger Horace Walpole made it fashionable. Then came our naval hero to give it full glory, and that last mention of his daughter Horatia seems to have brought the feminine forward of late years. The name is not popular elsewhere, but is called by the Russians, Goratij, by the Slovaks, Orac.*

SECTION VIII.—*Military Names.*

In the slender thread of connection with which we try to unite names given in the same spirit, we put together those that seem to have accorded with the tastes of the Roman army.

Thus *eligo* (to choose), which originally caused the title of Legion, was in the participle *electus*, and thus led to words most familiar to us in the state, as well as to the theological term elect or chosen for salvation.

There is some doubt whether St. John's third epistle be indeed to a lady, Electa by name, or to an elect lady, as it is in our version; but when a name from this source next appears, it is among the cultivated Gallo-Romans, who had gradually worked their way to consideration among the rude Franks, who had nearly trodden out civilization in the conquered country. Eligius was the great goldsmith bishop who designed King Dagobert's throne, made shrines for almost all

* Butler; Michaelis.

the distinguished relics in France, and doubtless enjoyed the fame of having made many more than could have come from his hand. He is popularly called St. Eloy, and some derive from him the Provençal Aloys; but this is far more probably a southern form of Hlodwig, or Louis.

The Roman veterans were termed *emeriti* (having deserved) from *mereor* (to deserve). They were the first colonists in the conquered countries, receiving a grant of land after twenty years' service; and the city of Merida, in Spain, bears in its name the token of having been thus founded—its title having formerly been Julia Emerita. From these old soldiers must have come the name Emerentius, which is to be found as Emerenz in Germany, and Emérence in France.

St. Emerentiana was said to have been a catechumen, who was killed by soldiers who found her praying on the tomb of St. Agnes. Her name (probably her relics) passed to Denmark, and to Lithuania, where it is called Marenze.

The very contrary, *Pacifico* (peaceful), is a modern Italian and Spanish name—as Peace is Puritan.

Here, too, we place that which the soldier most esteems—*honos*, or *honor*. Honor was a deity in later Rome, but no old classical names were made from him, and Honorius first appears as one of the appellations of the Spanish father of the great Theodosius; then again inherited by that imbecile being, his grandson, the last genuine Roman emperor; also by a niece, called Justa Grata Honoria, who dishonoured all her three honourable names. Yet some lingering sense of allegiance to the last great family that gave rulers to the empire perpetuated their names in the countries where they had reigned; and the Welsh Ynyr long remained as a relic of Honorius, in Wales. Honorine was a Neustrian maiden, slain in a Danish invasion, and regarded as a martyr; so that Honorine prevails in France and Germany, and one of the favourite modern Irish names is Onora, Honor, or in common usage, Norah.

Russia has the masculine as Gonorij; Lithuania, the femi-

nine cut down into Arri. There were two Gallic bishops named Honoratus, whence the French Honoré, which has named a suburb of Paris, and we had one early archbishop of Canterbury so called, from whom we have derived no names, though Honor was revived in England in the days of names from abstract qualities, and Honoria was rather in fashion in the last century, probably as an ornamental form of the Irish Norah.*

SECTION IX.—*Names of Gladness.*

A large class of names of joy belonging to the later growth of the Latin tongue may be thrown together; and first those connected with the word *jocus*, which seems to have arisen from the inarticulate shout of ecstasy that all know, but none can spell, *ioiai* (in Greek), and with us joy, the French *joie*, and Italian *gioia*.

The original cry is preserved in the Swiss *jodel*, or shout of the mountaineers, and this indeed seems to be the sound naturally rising from the cries that peal from one hill to another, for here the Eastern meets the Western tongue. The sound at which the walls of Jericho fell, was called the Yobél; and the fifty years' festival of release, inaugurated with trumpet sounds, was the Yobél (the jubilee). At least there is much reason thus to suppose, though even the earliest commentators are in doubt as to the source of the term; and St. Jerome considers that it was called from *jobel* (a release), but it is evident that the release was called *jobel* from the year. *Jubilo* (to call aloud) already a Latin word, once more from the sound of the shout and exultation, had been connected with it even before the *annum jubileum* had come in from the Hebrews, and was adopted at first in piety by the popes, but by-and-bye as too profitable a harvest for Rome, to take place only twice a century.

Giubilare and *Giubileo* made themselves at home in Italian, while German, either from the Latin or its own resources, took

* Butler; Smith, *Antiquities*; Le Beau.

its own word *jubel*. Giubileo was probably born in the year of a jubilee, and the family having been called after him, Giubilei, another member carried on the original Giubileo, and was thus called Giubilei.

From *jocus* came Jodocus, an Armorican prince, belonging to a family which migrated from Wales. He refused the sovereignty of Brittany, to live as a hermit in Ponthieu, where he is still remembered as St. Josse, and named at least three villages, perhaps also forming Josselin; but in his native Brittany, Judicael, an old princely name, seems to have been the form of his commemoration. In *Domesday Book* we find Judicad *Venator* already a settler in England before the Conquest, probably brought by the Confessor. Germany accepted him as a common peasant name, as Jost, or Jobs; Bavaria, as Jobst, or Jodel; Italy, as Giodoco; and the feminine, Jodoca, is not yet extinct in Wales.

Neither is the very similar Jocosa, once not uncommon among English ladies, by whom it was called Joyce. The contractions of this name are, however, almost inextricably confused with those of Justus. Joy stands alone as one of our abstract virtue names.

Another word very nearly related to our own glad, is *gaudium* (joy), still preserved in the adjective gaudy, and in gaudy—the festival day of a college. It named St. Gaudentius, whence the Italian Gaudenzio, and the old German name of Geila.

Hilaris (cheerful) formed Hilarius, whence was called the great doctor of the Gallican Church, known to us as St. Hilary, of Poitiers; and to France, at St. Hilaire. A namesake of his was the Neustrian hermit who made Jersey his abode, and thus named St. Helier; and moreover the Welsh called those who traditionally had been named Hilarius, first Ilar, then Elian; and then thought they had found their patron in the Greek Ælianus.

I cannot help suggesting that this corrupted Hilarius, or Ilar, or Ælian, is the least improbable explanation of the

Armorican Alan, one of the most inexplicable names I have met. It is first found in early Breton history, then it came to England with Alan Fergéant, Count of Brittany, the companion of William the Conqueror, and first holder of the earldom of Richmond, in Yorkshire; and, indeed, one Alan, partly Breton, partly Norman, seems to have taken up his abode in our island before the Conquest, and four besides the count came after it. In the time of Henry I., one of these gentlemen, or his son, held Oswestry; and as these were the times when Anglo-Norman barons were fast flowing into Scotland, his son Walter married a lady, whom Douglas's *Peerage of Scotland* calls Eschina, the heiress of Molla and Huntlaw, in Roxburghshire; and their son, another Alan, secured another heiress, Eva, the daughter of the Lord of Tippermuir; and, becoming high steward of Scotland, was both the progenitor of the race of Stuart, and the original of the hosts of Alans and Allens, who have ever since filled Scotland. That country has taken much more kindly to this Breton name than has England, in spite of Allen-a-dale, and of a few families where Allen has been kept up; but as a surname, spelt in various ways, it is still common.

English.	French.	Italian.	Russian.	Frisian.
Hilary	Hilaire	Ilario	Gilarij	Laris

Portugal likewise has Hilarião, and Russia Hilarion; and the feminine, Hilaria, was once used in England, and is still as the Russian Ilaria, and Slovak Milari.

Lætus (glad) formed the substantive *lætitia*, which was turned into a name by the Italians as Letizia, probably during the thirst for novelty that prevailed in the Cinquecento; and then, likewise, Lettice seems to have arisen in England, and must have become known in Ireland when Lettice Knollys was the wife of the Earl of Essex. Thence Letitia, or Letty, have been common among Irishwomen.

Prosperus, from the Latin *prosper*, formed of *pro* and

spero, so as to mean according to favourable hope, formed the mediæval Roman, Prospero, of which Shakespeare must have heard through the famous condottiere, Prospero Colonna, when he bestowed it upon his wondrous magician, Duke of Milan.*

SECTION X.—*Jus*.

Jus (right), and *juro* (to swear), are intimately connected, and have derivatives in all languages, testifying to the strong impression made by the grand system of Roman law.

Justus, the adjective which we render as the just, named the Gallic St. Justus, or St. Justa, of Lyons; also the Dutch Jost; Italian, Giusto; and Portuguese, Justo; and entrapped Robertson into unluckily calling Charles V.'s convent St. Just, instead of Yuste, after the river on which it stood.

Justa was a virgin martyr, but her fame was far exceeded by that of Justina, who suffered at Padua, and became the patron saint of that city, whose university made its peculiarities everywhere known. The purity of St. Justina caused her emblem to be the unicorn, since that creature is said to brook no rule but that of a spotless maiden; and poison always became manifest at the touch of its horn, for which the twisted weapon of the narwhal did duty in collections. The great battle of Lepanto was fought on St. Justina's day, and the victory was by the Venetians attributed to her intercession; so that Giustina at Venice, Justine in France, came for the time into the foremost ranks of popularity.

The noted Justinus, whom we call Justin Martyr, was one of the greatest of the early writers of the Church, meeting the heathen philosophers upon their own ground in argument, and bequeathing to us our first positive knowledge of Christian observances. From him the name was widely spread in the Church; and Yestin was one of the many old Roman names that lingered on long among the Welsh. Justin was frequent

* Kitto, *Bible Cyclopædia*; Butler; Pott; Michaelis; Dugdale; Petre Chevalier.

in France and Germany, and has become confused in its contractions with Jodocus. Josse and Josselin seem to have been used for both in France; and from the latter we obtained the Joscelin, or Joycelin, once far more common in England than at present. The Swiss Jost and Jostli are likewise doubtful between the two names.

Justinus was almost hereditary in the family that restored a brief splendour to the Byzantine throne, and culminated in Justinianus, the Solomon of Constantinople, both for his buildings and his laws. His name was copied by a later emperor, and must have been used at Venice to give birth to the family of Giustiniani.

In Ireland, the name of Justin has been adopted in the M'Carthy family, as a translation of the native Saerbrethach (the noble judge).*

SECTION XI.—*Names of Holiness.*

The infants whom Herod massacred at Bethlehem were termed in Latin *innocentes*, from *in* (not), and *noceo* (to hurt). These harmless ones were revered by the Church from the first, and honoured on the third day after Christmas as martyrs in will, and with them were connected many strange observations, such as the festival of the boy bishop; and, in opposition to this, the whipping children out of their beds on that morning. The preaching of the infants at Rome seems to be one of the sole remnants of these ceremonies, more honoured in the breach than the observance. The relics of the Holy Innocents were great favourites in the middle ages, and are to be found as frequently as griffins' eggs in the list of treasures at Durham; but names taken from them are almost exclusively Roman. A lawyer of the time of Constantine was called Innocentius, and a pope contemporary with St. Chrysostom handed it on to his successors, many of whom have subsequently assumed this title, and are called by their subjects Innocenzio.

* *Cave, Lives of the Fathers*; Jameson; *Irish Society*.

Pius, applied at first to faithful filial love, as in the case of Æneas, assumed a higher sense with Christianity, and from being an occasional agnomen, became the name of a martyr pope, under Antoninus Pius, and thus passed on to be one of the papal appellations most often in use, called Pio at Rome, and generally left to the pontiffs, though the feminine Pia is occasionally used in Italy. The Puritans indulged in Piety as a name, and it still sometimes occurs in England, as well as Patience and Prudence, though little aware that there were saints thus called long ago, St. Patiens, of Lyons, and St. Prudentius, the great Christian poet of primitive times.

In like manner we have Modesty, or Moddy, as a Puritan name in England, taken from the abstract virtue, while the peasant women of Southern France are christened Modestine, probably in honour of a Roman martyr called Modestus, who was put to death at Bezières. Indeed, Modestinus and Modestus were both in use even in the earlier Roman times, and were understood by those who first bore them not in the sense of 'shamefastness' but of moderation or discretion, the word coming from *modus* (a measure), which was in its turn derived from *modò* (rather).

To these, perhaps, should be added that which Italy and Spain have presumed to form from that title of the Blessed Saviour, Salvatore, or Salvador, the latter more common in South America than in the Old World.

Cælum (heaven) formed, in late Latin, *Cælestinus*, the name of one of the popes who was martyred, canonized, and imitated in his name by several successors, whence the French learned the two modern feminines, Celeste and Celestine.

Restitutus (restored), from *re* and *sisto*, seems as if it could be given only in a Christian sense, as to one restored to a new life; yet its first owner known to us was a friend of Pliny, and an orator under Trajan. It came to Britain, and is found as Restyn in Wales.

Melior (better), is a Cornish female name, probably an

imitation of some old Keltic one. It is found as early as 1574, but is probably now ruined by Amelia.

SECTION XII.—*Ignatius.*

Ignatius is a difficult name to explain. Its associations are with the Eastern Church, but it occurs at a time when Latin names prevailed as much as Greek ones in the Asiatic portions of the Roman empire, and thus the Latin *ignis* (fire) is, perhaps, the most satisfactory derivation, though it is not unlikely that the word may come from the source both of this and of the Greek *αγνος*, purity and flame being always linked together in Indo-European ideas.

The birth-place of the great St. Ignatius is unknown, but tradition has marked him as the child whom our Lord set in the midst of His disciples, and he is known to have been the pupil of St. John, ordained by St. Peter, and at the end of his long episcopate at Antioch, he was martyred at Rome by command of Trajan, writing on his last journey the Epistles that are among the earliest treasures of the Church. So much is his memory revered in his own city, that to the present day the schismatic patriarchs of Antioch of the Monophysite sect uniformly assume the name of Ignatius on their election to their see.

The Greek Church has continued to make much use of this name, called in Russia Ignatij, Eegnatie, or Ignascha; and in the Slovak dialect cut short into Nace. The Spanish Church likewise adopted it in early times, and among the Navarrese counts and lords of Biscay, as far back as 750, we encounter both men and women called Inigo and Iniga, or more commonly Eneco and Eneca, used indifferently with the other form, and then latinized into Ennicus and Ennica.

Navarre preserved the name, and it was a Navarrese gen-

tleman, Don Iñigo Loyola, who, while recovering from his wounds, after the siege of Pampeluna, so read the lives of the saints as to become penetrated with enthusiasm as fiery as his name, in the cause of the Church. Alas! that it was the Church of Rome, not the Church Catholic. It was he and the order that, with all its crying and grievous sins and mistaken aims, has yet enough of good in it to be a principle of life, gave a new and fresh popularity to his name in all the countries where the new vigour of Jesuitism succeeded in producing a counter reformation. Where the Jesuits have had their will may be read in the frequency of this renewed Iñigo, or Ignace, as it was in France, Ignaz in Roman Catholic Germany. It is Bohemia, where the once strong spirit of Protestantism was trodden out in blood and flame, that Ignaz is common enough to have turned into Hynek, and in Bavaria that it becomes Nazi and Nazl.

Our English architect, whose name is associated with the unhappy medley of Greek and Gothic which was the Stuart imitation of the Cinque-cento style, was a Roman Catholic, and was no doubt christened in honour of Loyola. The few stray specimens of Inigo to be found occasionally in England are generally traceable to him; one occurs at St. Columb Major, in 1740.*

SECTION XIII.—*Pater*.

The word pater which, as we have already shown, is one of those that make the whole world kin, was the source of *patria* (the fatherland), and of far too many words in all tongues to recount. *Patres Conscripti* was the title of the senators, and the *patricii*, the privileged class of old Rome, were so called as descendants from the original thirty *patres*. *Patricius* (the noble) was as a title given half in jest to the young Roman-British Calpurnius, who was stolen by Irish

* Michaelis; Cave; Stanley, *Lectures on the Eastern Church*; Mariana, *Historia de España*; Anderson, *Royal Genealogies*.

pirates in his youth, and when ransomed, returned again to be the apostle of his captors, and left a name passionately revered in that warm-hearted land. The earlier Irish, however, were far too respectful to their apostle to call themselves by his name, but were all Mael-Patraic, the shaveling, or pupil of Patrick, or Giolla-Patraic, the servant of Patrick. This latter, passing to Scotland with the mission of St. Columba, turned into the Gospatric, or Cospatrick, the boy (gossoon or *garçon*) of Patrick, Earls of Galloway; and in both countries the surname Gilpatrick, or Kilpatrick, has arisen from it.

Afterwards these nations left off the humble prefix, and came to calling themselves Phadrig in Ireland, Patrick in Scotland; the former so universally as to render Pat and Paddy the national soubriquet. Latterly a bold attempt has been made in Ireland to unite Patrick and Peter as the same, so as to have both patron saints at once, but the Irish will hardly persuade anyone to accept it but themselves. The Scotch Pate, or Patie, is frequent, though less national; and the feminine, Patricia, seems to be a Scottish invention. The fame of the curious cave, called St. Patrick's Purgatory, brought pilgrims from all quarters, and Patrice, Patrizio, and Patricio, all are known in France, Italy, and Spain, the latter the most frequently. Even Russia has Patrikij.

Paternus (the fatherly) was the Latin name of two Keltic saints, one Armorican, the other of Avranches, where he is popularly called Saint Pari.*

SECTION XIV.—*Grace, &c.*

The history of the word *grace* is curious. We are apt to confuse it with the Latin *gracilis* (slender), with which it has no connection, and which only in later times acquired the sense of elegant, whereas it originally only meant lean, or wasted, and came from a kindred word to the Greek *γρᾶω* (*grao*), to consume.

* Arnold; Hanmer; *Irish Society*; Lower.

Grates, on the contrary, were thanks, whence what was done *gratiis*, or *gratis*, was for thanks and nothing else, according to our present use of the word—whence our gratuitous. So again *gratus* applied to him who was thankful, and to what inspired thanks; and *gratia* was favour, or bounty, and was used to render the Greek *χαρις*; and thus have the Greek Charities come down to us as Graces. Then, too, he was *gratiosus* who possessed the free spirit of bounty and friendliness, exactly expressed by our gracious; but, in Italy, it was degraded into mere lively good-nature, till *un grazioso* is little better than a buffoon; and *gracieux* in France means scarcely more than engaging.

Of your grace was an appropriate form of petition to sovereigns, and remains in the familiar French formula *de graces*. The King's Grace was applied to all our sovereigns from the House of York to the Stuarts, who took to Majesty and left Grace to the dukes.

Gratia was used by early Latin writers for divine favour, whence the theological meaning of grace. And from *grates* (thanks) comes our expression of 'saying grace before meat.'

The English name of Grace is intended as the abstract theological term, and was adopted with many others of like nature at the Reformation. Its continuation after the dying away of most of its congeners is owing to the Irish, who thought it resembled their native *Grainé* (love), and thereupon adopted it so plentifully that Grace or Gracie is generally to be found wherever there is an Irish connection.

Spain likewise has *Engracia* in honour of a maiden cruelly tortured to death at Zaragoza, in 304, and Italy, at least in Lamartine's pretty romances, knows *Graziella*.

Gratianus (favourable) rose among the later Romans, and belonged to the father and to the son of the Emperor Valens, and it left the Italians *Graziano* for the benefit of Nerissa's merry husband.

Pulcher (fair), as it must be in spite of Mrs. Quickly's

indignant remonstrance, 'there be fairer things than ~~cats~~ cats,' turned into a name in late days, and came as Pulcheria to that noble lady on whom the spirit of her grandfather Theodosius alone descended in all his family. She was canonized, and Pulcheria thus was a recognised Greek name; but it has been little followed except that Madame de Genlis' second daughter was Pulchérie, and after her was called the more agreeable of the two little heroines of *Les Veillées du Château*. Chérie is the favourite contraction in families where Pulchérie is used.

Spes (hope) is the only one of the Christian graces in Latin who has formed any modern names; and these are the Italian Sperata (hoped for), and Speranza (hope). Esperanza in Spain, and Espérance in France, have been made Christian names; and Espérance also belongs to the double crowfoot, called in English gardens, sometimes bachelor's buttons, sometimes fair maids of France. There is a legend that a root of this flower was St. Louis' cheering message to his wife at Damietta when he was in prison among the Mamelukes.

Delicia (delightful) is an English name used in numerous families, and Languedoc has the corresponding Mesdelices, shortened into Médé, so that Mademoiselle Mesdélices is apt to be called Misé Médé in her own country. In Italy, Delizia is used.

Dulcis (sweet, or mild) is explained by Spanish authors to have been the origin of their names of Dulcia, Aldoncia, Aldonça, Adoncia, all frequent among the Navarrese and Catalonian princesses from 900 to 1200, so that it was most correct of Don Quixote to translate his Aldonça Lorenzo into the peerless Dulcinea del Toboso. Probably the Moorish article was added by popular pronunciation in Spain, while Dulcia lingered in the South of France, became Douce, and came to England as Ducia in the time of the Conqueror, then turned into Dulce, and by-and-bye embellished into Dulcibella, and then by Henry VIII.'s time fell into Dowsabel, a

name borne by living women, as well as by the wife of Dromio. Dousie Moor, widow, was buried in 1658, at New-castle.*

SECTION XV.—*Vinco*.

The verb *vinco* (to conquer), the first syllable the same as our *win*, formed the present participle *vincens*, whence the name *Vincentius* (conquering), which was borne by two martyrs of the tenth persecution, one at Zaragoza, the other at Agen; and later by one of the great ecclesiastical authors at Lerius, in Provence. Thus Vincent, Vincente, Vicensio, were national in France, Spain, and Italy, before the more modern saints, Vincente Ferrer, and Vincent de St. Paul, had enhanced its honours.

English. Vinc nt	French. Vincent	Spanish. Vincnte	Italian. Vincenzio	German. Vincenz
Bavarian. Zenz Zenzel	Russian. Vikentij	Polish. Vincentij	Bohemian. Vincenc	Hungarian. Vincze

Even the modern Greeks have it as Binkentios.

Conquest is a word found in all classes of names,—the Sieg of the Teuton, the Nikos of the Greek.

The past participle is *victus*; whence the conqueror is Victor—a name of triumph congenial to the spirit of early Christianity, and borne by various martyrs, from whom Vittore descended as rather a favourite Italian name, though not much used elsewhere till the French Revolution, when Victor came rather into fashion in France. Tollo is the Roman contraction, as is Tolla of the feminine.

The original Victoria was a Roman virgin, martyred in the Decian persecution; whence the Italian Vittoria, borne

* Facciolati; Butler; Bowles, *Don Quixote con Anotaciones*.

by the admirable daughter of the Colonne, from whom France and Germany seem to have learned it, since after her time, Victoire and Victorine became very common in France; and it was from Germany that we learnt the Victoria that will, probably, sound hereafter like one of our most national names; while many a city called Victoria, in distant lands, will testify to the wide sweep of the rule of England in the 'Victorian age.'*

SECTION XVI.—*Vita*.

Vita (life) was used by the Roman Christians to express their hopes of eternity; and an Italian martyr was called Vitalis, whence the modern Italian Vitale and German Veitel.

Vitalianus, a name formed out of this, is hardly to be recognized in the Welsh form of Gwethalyn.

Vivia, from *vivus* (alive), was the first name of Vivia Perpetua, the noble young matron of Carthage, whose martyrdom, so circumstantially told, is one of the most grand and most affecting histories in the annals of the early Church. Her other name of Perpetua has, however, been chosen by her votareesses, and, through Manzoni's pen, has become associated, to us, with the excellent housekeeper of poor Don Abbondio.

Vivianus and Viviana were names of later Roman days, often, in the West, pronounced with a *B*, and we find a Christian maiden, named Bibiana, put to death by a Roman governor, under Julian the Apostate, under pretence of her having destroyed one of his eyes by magic, a common excuse for persecution in the days of pretended toleration. A church was built over her remains as early as 465, and, considering the accusation against her, it is curious to find Vyvyan or Viviana the enchantress of King Arthur's court.

* Butler; Michaelis.

In the poems of Merddyn Wyllt there is a beautiful snowy-white magic-maiden, called, in Welsh, Chwyblian, or Vivlian, or Ganiada (which may be only the Canidia of Horace, used for a sorceress). She dwells in forests and invites Merlin thither. This Merlin finally departed in a ship of crystal, which is supposed to have been created by a blunder as to the figurative language of the Bards, who call death the crystal house.

Other old romances made Vivian invite Merlin to a forest dwelling with sixty glass windows and covered with hawthorn flowers; but fancy soon turned this into the famous scene in which Vivian learns the lesson of magic from Merlin himself, and binds him for ever to the hawthorn in the forest of Broceliande, in Brittany. Vyvyan is also, in later romance, the Lady of the Lake who steals away Sir Lancelot, brings him up in her crystal palace, and greatly interferes with King Arthur's plans.

Wherever this lady may have come from, Vivian has been a name for both sexes, and a Scottish Vivian Wemyss, bishop of Fife in 615, was canonized, and known to Rome as St. Bibianus.

A corresponding Vivien is the brother of Maugis, or Malagige, in the *Quatre Fils Aymon*, and figures in the Carolingian romances. These two were twins, and were carried away, on their birth, by one Tapinel, who dropped Maugis by the way, but brought up Vivien at the court of the Saracen king, Marsilio, whence he was delivered by his brothers, when he grew up. Marsilio makes a great figure on the Saracen side, in the romances of the time of Charlemagne, and may be suspected of being a Moorish Almanzor; nevertheless, his name was popular at Florence in the thirteenth and fourteenth centuries.

Vitus was the child whom St. Crescentia bred up a Christian, and who died in Lucania with her. His day was the 15th of June, and had the reputation of entailing thirty days of similar weather to its own. Moreover,

'Vitus, sodde in oyle, before whose image fair
Both men and women, bringing hens for offering, do repair ;
The cause whereof I do not know—I think for some disease
Which he is thought to drive away from such as do him please.'

Probably the disease was St. Vitus' dance.

There long was an incorrect notion that the god Svjatovit of the Slavonians, in the isle of Rugen, was a distorted remembrance of St. Vitus, handed down from the monks of Corbie who partly converted the island before it relapsed into heathenism and was restored in 1168; but Svjatovit was the universal Slavonian Mars, and had no connection with St. Vitus.

Vitus is Vita, in Bohemia; Vida, in Hungary; Veicht and Veidl, in Bavaria; and is used to latinize Guy; but it is probable that this last is truly Celtic, and it shall be treated of hereafter.*

SECTION XVII.—*Wolves and Bears.*

The Roman *lupus* had truly a right to stand high in Roman estimation, considering the good offices of the she-wolf to their founder, and the wolf and the twins will continue an emblem as long as Rome stands, in spite of the explanation that declared that their nurse was either named Lupa, or so called, that being the Roman word applied to a woman of bad character, and in spite of the later relegation of the entire tale to the realms of mythology. *Lupus* was accordingly a surname in the Rutilian gens, and was borne by many other Romans, thus descending to the three Romanized countries. St. *Lupus*, or *Loup* of Troyes, curiously enough succeeded St. *Ursus*, or *Ours*, and was notable both for his confutation of the Pelagian heresy, and for having saved his diocese by his intercession with Attila. Another sainted *Lupus*, or *Loup*, was Bishop of Lyons; and *Leloup*,

* Fleury, *Histoire Ecclesiastique*; Butler; Villemarque, *Romans de la Table Ronde*; Roscoe, *Boiardo*; Brand, *Popular Antiquities*; Grimm; Michaelis.

Louvet, and Lobineau are surnames still extant in France; while Italy has the Christian name of Lupo; Portugal, Lobo; Spain, Lope, and its patronymic Lopez. The great poet, Lope de Vega, might be translated the wolf of the meadow. Lupodunum (wolf's hill) became Lubenberg.

The bear was not in any remarkable favour at Rome; but the semi-Romans adopted Ursus as rather a favourite among their names. Ursus and Ursinus were early Gallic bishops; whence the Italian Orso and Orsino, the latter becoming the surname of the celebrated Roman family of Orsini. Ours is very common in Switzerland, in compliment to the bears of Berne, that city itself bearing the Teutonic name of the great Biörn, so dear to Teutonic legend.

Orson is the significant name of the twin in the old romance, who, being adopted by a bear, grew up with bearish qualities. Perhaps some allusion to the Pole-star made Ursula, the little bear, furnish the name of the heroine of the curious legend of Cologne, the Breton maiden who, on her way to her betrothed British husband, was shipwrecked on the German coast, and slain by Attila, King of the Huns, with 11,000 virgin companions. Some say that the whole 11,000 rose out of the V. M. for virgin martyr; others give her one companion, named Undecimilla, and suppose that this was translated into the 11,000; but however this may be, the skulls of the maidens are shown at Cologne, and their princess's name has been followed by various ladies. The Irish word Mahon also signifies a bear, whence some of the MacMahons of Ireland have turned themselves into Fitz Ursula, and claim descent from the Norman race of Fitzurse, but without foundation.*

French.	Swiss.	Italian.
Ours	Ours	Orso
	Orsvch	Ursilo
		Ursello

* Pott; Butler; Jameson.

FEMININE.			
English. Ursula Ursel Ursley	French. Ursule	Spanish. Ursola	Portuguese. Ursula
	Dutch. Orseline		
Italian. Orsola	German. Ursel Urschel	Swiss. Orscheli Urschel Urschla	Russian. Ursula
Polish. Urszula	Slavonic. Ursa	Lusatian. Wursla Hoscha Oscha	Hungarian. Orsolya
Bohemian. Worsula			
DIMINUTIVE.			
Roman. Ursino	French. Ursin	Polish. Ursyn	

SECTION XVIII.—*Names from Places and Nations.*

The fashion of forming names from the original birth-place was essentially Roman. Many cognomina had thus risen ; but a few more must be added of too late a date to fall under the usual denominations of the earlier classical names.

The island of Cyprus must at some time have named the family of Thascius Cyprianus, that great father of African birth, who was so noted as Bishop of Carthage ; but though Cyprian is everywhere known, it is nowhere common, and is barely used at Rome as Cipriano. In 1811, Ciprian was baptized in Durham cathedral ; but then he was the son of the divinity lecturer, which accounts for the choice.

Neapolis, from the universal Greek word for *new*, and the Greek *πολις* (a city), was the term bestowed as frequently by the Greeks as Newtown is by Keltic influence, or Newby and Newburgh by Teutonic. One Neapolis was the ancient Sychar, and another was that which is still known as Napoli or Naples.

From some of these 'new cities' was called an Alexandrian martyr, whose canonized fame caused him to be adopted as patron by one of the Roman family of Orsini, in the course of the twelfth century. Neapolion, Neapolio, or Napoleone, continued to be used in that noble house, and spread from them to other parts of Italy, and thence to Corsica, where he received it who was to raise it to become a word of terror to all Europe, and of passionate enthusiasm to France, long after, in school-boy fashion, at Brienne, its owner had been discontented with its singularity.

The city of Sidon formed the name Sidonius, which was borne by Caius Sollius Apollinaris Sidonius, one of the most curious characters of the dark ages, a literary and married bishop of Clermont, in the fifth century, an honest and earnest man, but so little according to the ordinary type of ecclesiastical sanctity, that nothing is more surprising than to find him canonized, and in possession of the 23rd of August for a feast day. It is curious, too, that his namesakes should be ladies. Sidonie is not uncommon in France; and, in 1449, Sidonia, or Zedena, is mentioned as daughter to George Podiebrand, of Silesia; and Sidonia, of Bavaria, appears in 1488.

From the city of Lydia was named the seller of purple who hearkened to St. Paul at Thyatira, and to her is owing the prevalence of Lydia among English women delighting in Scriptural names.

To these should be added, as belonging to the same class, though the word is Greek, Anatolius, meaning a native of Anatolia, the term applied in later times by the Greeks to Asia Minor, and meaning the sunrise. St. Anatolius, of

Constantinople, was one of the sacred poets of the Greek Church; and after his death, in 458, his name and its feminine, Anatolia, became frequent in the countries where his hymns were used.

A Phocian is the most probable explanation of the name of Φοκας (Phocas), though much older in Greece than the date of most of those that have been here given. To us it is associated with the monster who usurped the imperial throne, and murdered Maurice and his sons; but it had previously belonged to a martyred gardener, under Diocletian, whose residence in Pontus made him well known to the Byzantine Church; and thus Phokas is still found among Greeks, and Foka in Russia.

The Romans called their enemies in North Africa Mauri, from the Greek *μαυρος*, which at first was twilight or dim, but came afterwards to signify dark, or black.

A companion of St. Benedict was called Maurus, probably from some such parentage, and being sent to establish the Benedictine order in France, the Neustrian Abbey of St. Maur was called after him, and gave title to the family of St. Maur, corrupted into Seymour in English, and since confounded with Seamer (a tailor) as a surname!

Maura was a Gallican maiden of the ninth century, whose name, it would seem highly probable, might have been the Keltic Mohr (great), still current in Ireland and the highlands. She led a life of great mortification, died at twenty-three, was canonized, and becoming known to the Venetians, a church in her honour named the Ionian Island of Santa Maura, which had formerly been Leucadia. There was, however, a genuine Greek St. Maura, the wife of Timothy, a priest, with whom she was crucified in the Thebaid, under Maximian. She is honoured by the Eastern Church on the 3rd of May, and is the subject of a poem of Mr. Kingsley's. From her, many Greek girls bear the name of Maura, and Russian ones of Mavra and Mavruscha.

Mauritius was naturally a term with the Romans for a man of Moorish lineage. The first saint of this name was the Tribune of the Theban legion, all Christians, who perished to a man under the blows of their fellow-soldiers, near the foot of the great St. Bernard. To this brave man is due the great frequency of Maurits, in Switzerland, passing into Maurizio on the Italian border, and Moritz on the German. The old French was Meurisse, the old English, Morris; but both, though still extant as surnames, have as Christian names been assimilated to the Latin spelling, and become Maurice. The frequent Irish Morris, and the once common Scottish Morris that produced Morison, are the imitation of the Gaelic Moriortagh, or sea warrior.

In the fifth century, another soldier named Maurities mounted the Byzantine throne, and there reigned admirably till the mutinous temper of a division of his army tempted him to betray them into the hands of the Bulgarians. His penitence and patient reception of the retribution that fell on him gained him a place in the Greek calendar, though Rome repudiates him because he backed the claims of Constantinople to be the superior patriarchate. It is curious to find that his murderer, Phocas, and the Scottish Macbeth, were both in high favour with their contemporary popes. The Greek Maurikios, and Mauritsios now in use, is in his honour.

Meuriz is in use in Wales, and appears to be the genuine produce of Maurice; but it is very difficult to disentangle the derivations from the Moor, from *μαυρος*, and from the Keltic *mohr* (large) and *mör* (the sea).

It is from the dark complexion of the African Moors that the English learnt to call all negroes blackamoors, and every one knows the controversy whether Othello was intended by Shakespeare for a negro, or for a converted Moor of Algiers, with the tempestuous passions of Oriental jealousy. In the midst, other critics assure us that he was only Moor in sur-

name, being indeed one Cristovallo Moro, of a noble family in Venice, whose device the *moro*, or mulberry, was embroidered upon the fatal handkerchief.

Whether the old Latin *morum* was so called from its bigness or its blackness, *i.e.* whether Kelt or Greek, the mulberry in Venetian times changed the old title of the Peloponnesus to the modern Morea, from the likeness of the form of the Peninsula to a mulberry leaf; and again, it has caused a question among historians whether the unfortunate Sforza, who was ruined in the first clash of French and Spanish arms on Italian soil, were called Ludovico il Moro from his dark complexion or his mulberry badge.

The Saxon Moritz, who played a double game between Charles V. and the Protestant League, was brother-in-law to the great William the Silent, and thus his name was transmitted to his nephew, the gallant champion of the United Provinces, Maurice of Nassau, in whose honour the Dutch bestowed the name of Mauritius upon their island settlement in the Indian Ocean, and this title has finally gained the victory over the native one of Cerine, and the French one of the Isle of Bourbon.

English. Morris Maurice	Welsh. Meuriz	Breton. Moris	French. Meurisse Maurice
Italian. Maurizio	Spanish. Mauricio	German. Moritz	Danish. Maurids Morets
Russian. Moriz Mavrizij Mavritij	Polish. Maurycij	Bohemian. Moric	Hungarian. Moricz

Germanus cannot be reckoned otherwise than as one of the varieties of names from countries given by the Romans. It does indeed come from the two Teutonic words *gher* (spear) and *mann*; but it cannot be classed among the names compounded of *gher*, since the Romans were far from thus understanding it, when, like Mauritius, it must have been inherited by some 'young barbarian' whose father served in the Roman legions.

St. Germanus was very distinguished in Kelto-Roman Church history, as having refuted Pelagius, and won the Hallelujah victory, to say nothing of certain unsatisfactory miracles. We have various places named after him, but it was the French who chiefly kept up his name, and gave it the feminine Germaine, which was borne by that lady of the family of Foix, who became the second wife of Fernando the Catholic by the name of Germana. Jermyn has at times been used in England, and became a surname.*

SECTION XIX.—*Town and Country.*

Urbanus is a dwelling in *urbs* (a city), a person whose courtesy and statesmanship are assumed, as is shown by the words civil, from *civis* (a city), and polite, politic, polish, from the Greek *πολις* of the same meaning; and thus Urbane conveys something of grace and affability in contrast to rustic rudeness.

Urbanus is greeted by St Paul; and another Urbanus was an early pope, from whom it travelled into other tongues as Urbano, Urbani, and Urban. *The Gentleman's Magazine* expressed its universality of town and country intelligence, by professing to be the production of Mr. Sylvanus Urban.

* Cave; Butler; *Revue des deux Mondes*; *Le Beau, Bas Empire*; Liddell and Scott; Lower; *Les Vies des Saints*.

English. Urban	French. Urbain	Roman. Urbano	Russian. Urvan	Slovak. Verban Banej	Hungarian. Orban
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In opposition to this word comes that for the rustic, *Pagus*, signifying the country; the word that in Italian becomes *paese*, in Spanish *pais*, in French *pays*. The Gospel was first preached in the busy haunts of men, so that the earlier Christians were towns-folk, and the rustics long continued heathen; whence Paganus, once simply a countryman, became an idolater, a Pagan, and poetized into Paynim, was absolutely bestowed upon the Turks and Saracens in the middle ages. In the mean time, however, the rustic had come to be called *paesano*, *pays*, *paysan*, and *peasant*, independently of his religion; and Spain, in addition to her *payo* (the countryman), had *paisano* (the lover of his country); and either in the sense of habitation or patriotism, Pagano was erected into a Christian name in Italy, and Payen in France; whence England took Payne or Pain, still one of the most frequent surnames.

The two Latin words, *per* (through) and *ager* (a field), were the derivations of *peregrinus* (a traveller or wanderer), also the inhabitant of the country as opposed to the Roman colonist, which in time came to mean both a stranger, and above all, one on a journey to a holy place, when such pilgrimages had become special acts of devotion, and were growing into living allegories of the Christian life. It became a Christian name in Italy, in consequence of a hermit, said to have been a prince of Irish blood, who settled himself in a lonely hut on one of the Appenines, near Modena, and was known there as *il pellegrin*, as the Latin word had become softened. He died in 643, and was canonized as St. Peregrinus, or San Pellegrino; became one of the patrons of Modena and Lucca, and had all the neighbouring spur of the Appenines called after him. Pellegrino Pelligrini is a name that we find occurring in Italian history; and when a son

was born at Wesel, to Sir Richard Bertie and his wife, the Duchess of Suffolk, while they were fleeing from Queen Mary's persecution, they named him Peregrine, 'for that he was given by the Lord to his pious parents in a strange land for the consolation of their exile,' as says his baptismal register, and Peregrine in consequence came into favour in the Bertie family; but in an old register the names Philgram, Pilgerlam, and Pilggerlam, occur about 1603, invented less classically than Peregrine.

English.	French.	Italian.	German.
Peregrine	Pérégrin	Pellegrino	Pilgrim

To these may perhaps be added the Italian Marino and Marina, given perhaps casually to sea-side dwellers; and their Greek equivalents, Pelagios and Pelagia, both of which are still used by the modern Greeks. Pelagius was used by the Irish, or more properly Scottish, Morgan, as a translation of his own name, and thus became tainted with the connection of the Pelagian heresy; but it did not become extinct; and Pelayo was the Spanish prince who first began the brave resistance that rendered the mountains of the Asturias a nucleus for the new kingdom of Spain.

Some see in his name a sign that the Arian opinions of the Visigoths had some hereditary influence, at least, in nomenclature; and, indeed, Ario occurs long after as a Christian name; others consider his classical name to be a sign that the old Celto-Roman blood was coming to the surface rather than the Gothic.

Switzerland likewise has this name cut down to Pelei, or Poli.*

SECTION XX.—*Flower Names.*

Flower names seem to have been entirely unknown to the ancient Romans for their ladies, but the Latin language, in

* Butler; Michaelis.

the mouths of more poetical races, has given several graceful floral names, though none perhaps are quite free of the imputation of being originally something far less elegant.

Thus, *oliva* (the olive), the sign of peace and joy, is closely connected with the Italian Oliviero; but it is much to be suspected that it would never have blossomed into use, but for the Teutonic Olaf (forefather's relic). Oliviero, or Ulivieri, the paladin of Charlemagne, may be considered as almost certainly a transmogrified Anlaf, or Olaf (ancestor's relic); and perhaps it is for this reason that his name is one of the most frequently in use among all those of the circle of paladins. He was a favourite hero of Pulci, and seems to have so nearly approached Orlando in fame, as at least to be worthy of figuring in the proverb of giving a Rowland for an Oliver. The middle ages made great use of his name in France and England. Olier, as it was called at home by the Breton knights, whom the French called Olivier, was the name of the favourite brother of Du Guesclin, and the terrible Constable de Clisson. Oliver was frequent with English knights, and of high and chivalrous repute, until the eminence of the Protector rendered 'old Noll' a word of hate, and would-be scorn to the Cavaliers—an association which it has never entirely overcome. The feminine was probably first invented in Italy, but the Italian literature that flowed in on us in the Tudor reigns would have brought it to us, and we were wise enough to naturalize Olivia as Olive, a form that still survives in some parts of the country.

Whether it is true that the 'rose by any other name would smell as sweet,' never appears to have been tried, for all countries seem to express both the flower and its blushing tint by the same sound; and even the Syriac name for the oleander (the rose-laurel), 'the blossoms red and bright' of the Lake of Tiberias, is *rodyon*.

The Greeks had their Rhoda, but the Romans never attained such a flight of poetry as a floral name, and the rose-wreath would hardly deserve to be relegated to a Latin root,

were it not that the branches spread so widely, that it is more convenient to start from this common stem, to which all are bound by mutual resemblance; besides which, both the saints of this name were of Romance nations. Still, I believe, that though *their* names were meant for roses when given to them, that the first use of *hrôs* among the Teutons was as meaning sometimes fame, sometimes a horse—not the flower.

Rohais, or Roesia, most probably the French and Latin of *hrôs* (fame), is the first form in which the simple word appears in England. Rohais, wife of Gilbert de Gaunt, died in 1156; Roese de Lucy was wife of Fulbert de Dover, in the time of Henry II.; Roesia was found at the same time among the De Bohuns and De Veres; and some of these old Norman families must have carried it to Ireland, where Rose is one of the most common of the peasant names. Rosel and Rosette both occur at Cambria, between 900 and 1200.

It was during the twelfth century that, probably among the Normans of Sicily, was named Rosalia, 'the darling of each heart and eye,' who, in her youth, dedicated herself to a hermit life in a mountain grotto, and won a saintly reputation for her name, which is frequent in her island as is Rosalie in France, and at the German town of Duderstadt, where it is vilely tortured into Sahlke.

St. Dominic arranged a series of devotions, consisting of the meditations, while rehearsing the recurring *aves* and *paters* marked by the larger and smaller nuts, or berries, on a string. These, which we call beads from *beden* (to pray), formed the *rosarium*, or rose garden, meaning originally the delights of devotion. This *rosarium* has a day to itself in the Roman calendar, and possibly may have named the Transatlantic saint, Rosa di Lima, the whole of which appellation is borne by Peruvian señoras, and practically called Rosita.

Rosa is found in all kinds of ornamental forms in different countries, and the contractions, or diminutives, of one become the names of another. Thus Rosalia, herself, probably sprung from the endearment Rosel, still common in Switzerland and

the Tyrol, together with Rosi; the German diminutive Roschen is met again in the Italian Rosina, French Rosine, and English Rosanne; the Rasine, or Rasche, of Lithuania; and Rosetta, the true Italian diminutive, is followed by the French Rosette.

These may be considered as the true and natural forms of Rose. Others were added by fancy and romance after the Teuton signification of fame had been forgotten, and the Latin one of the flower adopted.

Of these, are Rosaura, Rosaclara; in English, Roseclear, Rosalba (a white rose), Rosabella, or Rosabel, all arrant fancy names.

Rosamond has a far more ancient history, but the rose connection must be entirely renounced for her. The first Hrosmond (famous protection, or horse protection) was the fierce chieftainess of the Gepidæ, who was compelled by her Lombard husband to drink to his health in a ghastly goblet formed of the skull of her slaughtered father, and avenged this his crowning insult by a midnight murder. Even from the fifth century, the period of this tragedy, hers has remained a favourite name among the peasantry of the Jura, the land of the Gepidæ, but it does not appear how it came from them to the Norman Cliffords, by whom it was bestowed upon Fair Rosamond, whose fate has been so strangely altered by ballad lore, and still more strangely by Cervantes, who makes his Persiles and Sigismunda encounter her in the Arctic regions, undergoing a dreary penance among the wehr wolves. Her name, in its supposed interpretation, gave rise to the Latin epigram, *Rosa mundi, sed non Rosa munda* (the rose of the world, but not a pure rose). The sound of the word, and the popular interest of the ballad, have continued her name in England.

Hroswith, the poetical Frank nun, is certainly famous strength, or famous height, though, when softened into Roswitha, she has been taken for a white rose, or a sweet rose.

Rosalind makes her first appearance in *As You Like It*, whether invented by Shakespeare cannot be guessed. If the word be really old, the first syllable is certainly *hrós*, the

last is our English *lithe*, the German *lind*, the Northern *lindre*, the term that has caused the Germans to call the snake the *lindwurm*, or supple worm. The Visigoths considered this liteness as beauty, and thus the word survives in Spanish as *lindo*, *linda*, meaning, indeed, a fair woman, but a soft effeminate man. Yet, the *linda*, meaning fair in Spanish, was reason enough in the sixteenth century for attaching it to many a name by way of ornament, and it is to be apprehended that thus it was that Rosalind came by her name, and possibly, too, that Rosaline, whom Romeo deserted for the sake of Juliet. However she began, she has ever since been one of the English roses.

Rosilde, or Roshilda, a German form, is in like manner either really the fame-battle, or else merely *ilda* tacked by way of ornament to the end of the rose.

Violante is a name occurring in the South of France and the North of Italy and Spain. Whence it originally came is almost impossible to discover. It may very probably be a corruption of some old Latin name such as Valentinus, or, which would be a prettier derivation, it may be from the golden violet, the prize of the troubadours in the courts of love.

The name of the flower is universal; it is *viola* in Latin, *vas* in Sanscrit; and in Greek anciently *ῥιον*, but afterwards *ιων*, whence later Greeks supposed it to have been named from having formed a garland round the head of Ion, the father of the Ionians.

That *V* is easily changed to *Y*, was plain in the treatment received by Violante, who was left to that dignified sound only in Spain; but in France was called Yolande, or for affection, Yolette; and in the confusion between *y* and *j*, figures in our old English histories in the queer looking form of Joletta. The Scots, with much better taste, imported Yolette as Violet, learning it probably through the connections of the Archers of the Royal Guard, or it may be through Queen Mary's friends, as Violet Forbes appears in 1571, and I have not found an earlier instance. At any rate, the Scottish love of

floral names took hold of it, and the Violets have flourished there ever since. Fialka, is both the flower and a family name in Bohemia; as is Veigel in the Viennese dialect. Eva Maria Veigel was the young *danseuse*, called by Maria Theresa, la Violetta, under which designation she came to England, and finally became the excellent and admirable wife of Garrick. Whether Viola has ever been a real Italian name I cannot learn, or whether it is only part of the stage property endeared to us by Shakespeare. The masculine Yoland was common at Cambrai in the thirteenth century; Yolante was there used down to the sixteenth.

Viridis (green, or flourishing) was not uncommon among Italian ladies in the fourteenth century, probably in allusion to some romance.

It is much to be feared that the lily is as little traceable as the rose. There was a Liliola Gonzaga in Italy in 1340, but she was probably a softened Ziliola, or Cecilia. Lillias Ruthven, who occurs in Scotland, in 1557, was probably called from the old romantic poem of *Roswal and Lillian*, which for many years was a very great favourite in Scotland. The Lillian of this ballad is Queen of Naples, and thus the name appears clearly traceable to the Cecilias of modern Italy, though it is now usually given in the *sense* of Lily; the English using Lillian; the Scots, Lillias. Indeed, it is quite possible that these, like Lilla, may sometimes have risen out of contractions of Elizabeth. Leila is a Moorish name, and Lelia is only the feminine of Lælius. On the whole, it may be said that only the Hebrew and Slavonic tongues present us with names *really* taken from flowers.*

SECTION XXI.—*Roman Catholic Names.*

The two names that follow are as thorough evidences of the teachings of the Roman Church as are the epithets of the

* Michaelis; Munch; Pott; Roscoe, *Boiardo*; Anderson, *Genealogies*; Douglas, *Peerage of Scotland*; Ellis, *Specimens of Early English Poetry*; Butler, *Cervantes*; Sismondi.

Blessed Virgin before mentioned, and can, therefore, only be classed together, though it is rather hard upon good Latin to be saddled with them, compounded as they are of Latin and Greek.

The Latin *verus* (true), and the Greek *eikon* (an image), were strangely jumbled together by the popular tongue in the name of a crucifix at Lucca, which was called the *Vera-iconica*, or Veronica; and was that Holy Face of Lucca by which William Rufus, having probably heard of it from the Lombard Lanfranc, his tutor, was wont to swear. Another Veronica is the same countenance upon a piece of linen, shown at St. Peter's. Superstition, forgetting the meaning of the name, called the relic St. Veronica's handkerchief, accounted for it by inventing a woman who had lent our Blessed Saviour a handkerchief to wipe His Face during the *Via dolorosa*, and had found the likeness imprinted upon it.

In an old English poem on the life of Pilate, written before 1305, it appears that the Emperor of Rome learnt that a woman at Jerusalem named "Veronike" possessed this handkerchief, which could heal him of his sickness. He sent for her, and

'Anon tho the ymage iseth, he was (whole) anon,
He honoured wel Veronike, heo ne moste fram him gon;
The ymage he athuld that hit ne com nevereft out of Rome,
In Seint Peteres Church it is.'

Thence Veronica became a patron saint; and in the fifteenth century a real monastic Saint Veronica lived near Milan.

Véronique is rather a favourite name among French peasant women, and Vreneli in Suabia. Pott and Michaelis suggest that Veronica may be the Latin form of Berenice, or Pherenike (victory-bringer); but the history of the relic is too clear to admit of this idea. The flower, Veronica, appears to have won its name from its exquisite blue reflecting a true image of the heavens; and the Scots, who have a peculiar

turn for floral names, thus seem to have obtained it, for it was a family name in the Boswell family.

In 1802 an inscription, with the first and last letters destroyed, was found in the catacombs which stood thus, *lumena pax tecum fi*. A Jesuit suggested that *Fi* should be put at the beginning of the sentence instead of the end, and by this remarkable trick, produced *Filumena*.

Thereupon a devout artizan, a priest, and a nun, were all severally visited by visions of a virgin martyr, who told them the story of Diocletian's love for her, of her refusal, and subsequent martyrdom; and explained that, having once been called Lumena, she was baptized Filumena, which she explained as a daughter of light! Some human remains near the stone being dignified as relics of St. Filomena, she was presented to Mugnano; and, on the way, not only worked many miracles on her adorers, but actually repaired her own skeleton, and made her hair grow. So many wonders are said to have been worked by this phantom saint, the mere produce of a blundered inscription, that a book, printed at Paris in the year 1847, calls her '*La Thaumaturge du 19me Siècle*,' and she is by far the most fashionable patroness in the Romish Church. Filomena abounds in Rome, encouraged by the example of a little Filomena, whose mosquito net was every night removed by the saint, who herself kept off the gnats. She is making her way in Spain; and it will not be the fault of the author of *La Thaumaturge* if Philomene is not as common in France. The likeness to Philomela farther inspired Longfellow with the fancy of writing a poem on Florence Nightingale, as St. Philomena, whence it is possible that the antiquaries of New Zealand, in the twenty-ninth century, will imagine St. Philomena, or Philomela, to be the heroine of the Crimean war.*

* Butler; *Philological Society*; Merriman, *Church in Spain*; *La Thaumaturge du 19me Siècle*.

CHAPTER VII.

NAMES FROM HOLY DAYS.

SECTION I.

THE great festivals of religion have supplied names which are here classed together for convenience of arrangement, though they are of all languages. Most, indeed, are taken from the tongue that first proclaimed the glory of the days in question ; but in several instances they have been translated into the vernacular of the country celebrating them. Perhaps the use of most of these as Christian names arose from the habit of calling children after the patron of their birthday, and when this fell upon a holiday that was not a saint's day, transferring the title of the day to the child. Indeed, among the French peasantry, Marcel and Marcelle are given to persons born in March, Jules and Julie to July children, and Auguste and Augustine to August children.

SECTION II.—*Christmas.*

The birthday of our Lord bears in general its Latin title of *Dies Natalis* ; the latter word from *nascor* (to be born). The *g*, which old Latin places at the commencement of the verb and its participle, *gnatus*, shows its connection with the Greek *γενναει* (to come into existence), with *γενος* (origin), and the Anglo-Saxon *beginning*.

This word *Natalis* has furnished the title of the feast to all the Romance portion of Europe, and to Wales. There all call it the Natal day ; *Nadolig* in Welsh. France has cut the word down into Noël, a word that was sung fifteen times at the conclusion of lauds, during the eight days before the

feast at Angers, and which thus passed even into an English carol, still sung in Cornwall, where the popular tongue has turned the chorus into

‘Now well! now well! now well!’

This cry of Noël became a mere shout of joy; and in Monstrelet’s time was shouted quite independently of Christmas. Noel is a Christian name in France; Natale, in Italy; Natal, in the Peninsula. Indeed, the Portuguese called Port Natal by that title in honour of the time of its discovery, but the Spanish Natal must be distinguished from Natividad, which belongs to the nativity of the Blessed Virgin, a feast established by Pope Sergius in 688, on the 8th of September.

That same 8th of September was chosen by the Greek Church as the festival day of St. Natalia, the devoted wife who attended her husband, St. Adrian, in his martyrdom, with heroism like that of Gertrude von der Wart. He is the same Adrian whose relics filled the Netherlands, and who named so many Dutchmen; but while the West was devoted to the husband and neglected the wife, the East celebrated the wife and forgot the husband. Natalia is one of the favourite Greek Christian names; Lithuania calls her Nas-tusche and Naste; Russia, Natalija, Nataschenka, and Natascha, and France has learned the word as Natalie from her Russian visitors. Natalie, however, occurs at Cambrai as early as 1212.

Our own name for the feast agrees with one German provincial term Christfest. Christmas now and then occurs in old registers as a Christian name, as at Froxfield, Hants, in 1574, and is also used as a surname; but Noel is more usual with Christmas-born children.

The recognised German is Weihnachts fest, the feast of the sacred night, in honour of the service, when

'That only night in all the year,
Might the stoled priest the chalice rear.'

The northern lands hold to that ancient heathen title of *Jul*, or as we call it, Yule, which has never been satisfactorily accounted for. It was common to all the old Teutonic races, and perhaps may be traced in the Persian *giulous* (the anniversary of a coronation). Perhaps the least impossible guess is that it may come from *hiul* (a wheel), and signifies the revolution of the year.

None of these latter, however, have left us any Christian names.

The Eastern Church did not originally observe the Nativity at all, contenting itself with the day when the great birth was manifested to the Gentiles, and for this reason there is no genuine Greek name for Christmas-day, and *Natalia*, though now used as a Greek woman's name, is of Latin origin.

The Slavonic races have translated Christmas into *Bozeni*, and their Christmas children, among the Slovak part of the family, are the boys *Bozo*, *Bozko*, *Bozicko*; the girls, *Bozena*.*

SECTION III.—*The Epiphany.*

The twelfth day after Christmas was *the* great day with the Eastern Church, by whom it was called *Θεοφανεα*, from *Θεος* and *φανεω* (to make known, *i.e.*, God's manifestation), or *Επιφανεα* (forth showing).

The ancient Greek Church celebrated on the 6th of January the birth of Christ, His manifestation to the Gentiles, and the baptism in the Jordan. Their titles, *Theophania* and *Epiphania*, were adopted by the Latins, and when the Latin feast of the Nativity was accepted by the Greek Church, *this* latter was frequently called *Epiphania*, while

* *Church Festivals and their Household Words* (*Christian Remembrancer*); *Michaelis*; *Butler*; *Jameson*; *Grimm*.

the true manifestation-day was called by a name meaning the lights, from the multitude of candles in the churches in honour of the Light of the World and the Light of Baptism.

But in the West, it was the visit of the Magi that gave the strongest impress to the festival. Early did tradition fix their number at three, probably in allusion to the three races of man descended from the sons of Noah, and soon they were said to be descendants of the Mesopotamian prophet Balaam, from whom they derived the expectation of the Star of Jacob, and they were promoted to be kings of Tarsus, Saba, and Nubia, also to have been baptized by St. Thomas, and afterwards martyred. Their corpses were supposed to be at that store-house of relics, Constantinople, whence the Empress Helena caused them to be transported to Milan by an Italian, from whom a noble family at Florence obtained the surname of Epiphania. Frederick Barbarossa carried them to Cologne, the place of their especial glory as the Three Kings of Cologne, whence Germany calls the feast *Dreykönigstag*; in Danish, *Hellig Tre Kongers dag*; in French, *le Jour des Rois*; in Portuguese, *Dia des Reis*.

By the eleventh century, these three kings had received names, for they are found written over against their figures in a painting of that date, and occur in the breviary of Mersburg. Though their original donor is unknown, their Oriental sound makes it probable that he was a pilgrim-gatherer of Eastern legends. Gaspar, Melchior, and Bal-
thasar, are not according to European fancy, and are not easy to explain. The first may either be the Persian, *gendshber* (treasure master), or else be taken from the red or green stone called *yashpah* in the East, *ιασπις* in Greek, *jasper* in Latin. This was the only one of these names ever used in England, where it was once common. Gasparde is the French feminine; in English the masculine is Jasper. It is extremely common in Germany; and has suffered the penalty of popularity, for black Kaspar is a name of the devil, and Kaspar is a Jack Pudding.

English. Jasper	French. Gaspard	Spanish. Gaspar	Italian. Gaspere Gaspardo Casparo
German. Kaspar	Bavarian. Kaspe Kasperl Gaspe Gappe Kapp Kass	Illyrian. Gaso	Lett. Kaspers Jespers
Frisjan. Jaspar		Lusatian. Kaspor Kapo	

Melchior is evidently the universal Eastern Malek, or Melchi (a king); but he is in much less favour than his companion; though sometimes found in Italy as Melchiorre, as well as in Germany and Switzerland in his proper form, and in Esthonia contracted to Malk.

Balthasar may be an imitation of Daniel's Chaldean name of Belteshazzar (Bel's prince). Some make it the old Persian Beltshazzar (war council, or prince of splendour). It is not unlike the Slavonic Beli-tzar, or White-prince, called at Constantinople Belisarius; but indeed it is probably a fancy name invented at a period when bad Latin and rude Teutonic were being mixed up to make modern languages, and the Lingua Franca of the East was ringing in the ears of pilgrims. However invented, Balthasar flourished much in Italy, and in the Slavonic countries, and very nearly came to the crown in Spain.

Italian. Baldassare	Spanish. Baltasar	Portuguese. Bathasar	Polish. Baltasar
Slovac. Boltazar	Bavarian. Hanser Hansel	Swiss. Balz Balzel	Illyrian. Baltazar Balta Bolta

Lusatian. Bal Balk Baltyn	Lett. Balsys	Hungarian. Boldisar	
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Some of the Italians devoutly believed that Gaspardo, Melchiorre, and Baldassare, were the three sons of St. Befana, as they had come to call Epiphania; but, in general, Befana had not nearly so agreeable an association.

The Epiphany was, and still is, the day for the presentation of Christmas gifts in Italy; and it is likely that the pleasant fiction that la Befana brought the presents, turned, as in other cases, such as that of St. Nicholas, into the notion that she was a being who went about by night, and must therefore be uncanny. Besides, when the carnival was over, there was a sudden immolation of the remaining weeks of the Epiphany; and whether from thus personifying the season, or from whatever other cause, a figure was suspended outside the doors of houses at the beginning of Lent, and called la Befana. It is now a frightful black doll, with an orange at her feet, and seven skewers thrust through her, one of which is pulled out at the end of each week in Lent; at least, this is the case in Apulia, where she is considered as a token that those who exhibit her, mean to observe a rigorous fast.

Some parts of Italy account for the gibbeting of the unfortunate Befana, by saying she was the daughter of Herod, *i.e.* Herodias; and Berni (as quoted by Grimm) says in his rhymes:

'Il di Befania, vo porla per Befana alla finestra,
Perchè qualcun le dia d'una ballestra.'

At Florence, however, the story was told in an entirely different way. There, it is said, that Befana was the Christian name of a damsel of the Epifania family before-mentioned;

that she offended the fairies, and was by them tempted to eat a sausage in Lent, for which transgression she was sawn asunder in the piazza, and has ever since been hung in effigy at the end of the carnival, as a warning to all beholders.

In fact, Befana is the Italian bugbear of naughty children; and it is no wonder that this strange embodiment of the gift-bringing day, should not be followed as a Christian name, though the masculine form, Epiphanius, once belonged to an early monk, born near Mount Olympus, in whose honour is named Capa Pifani, a headland on that coast, and from whom Epifanio some times is found at Rome.

The other form of the name of the day, Theophania, has been much more in favour; indeed, in the days of Christine de Pisane, the feast-day was called la Tiphaine.

Theophano was a name in common use among the Byzantine ladies, and we hear of many princesses so called—one of whom married the German Emperor, Otho II., in 962, and was then called Théophania. Probably she made the name known in Western Europe, but it is curious that its chief home in the form of Tiphaine, was in Armorica, whence as the grumbling rhyme of the Englishman, after the Conquest, declared,

‘William de Coningsby,
Came out of Brittany,
With his wife Tiffany,
And his maid Manfas,
And his dog Hardigras.’

Tiffany took up her abode in England and left her progeny, not in great numbers, but sufficient to establish the name and carry it on to a thin kind of silk, which some, however, derive from *tifer*, in French, to dress silk. The name occurs in an old Devon register, within the last two hundred years, but seems now extinct.

The high-spirited wife of Bertrand du Guesclin, was either

Théophanie, or Epiphanie Ragueuel, but was commonly called Tiphaine la Fée, on account of the mysterious wisdom by which she was able to predict to her husband his lucky and unlucky days—only he never studied her tablets till the disaster had happened. Could she have first acquired her curious title through some report of her namesake, the Fairy Beffana? In a Cornish register I find Epiphany in 1672; Tiffany in 1682.

In an old German dictionary, the feast Theophania is translated 'Giperahta naht' (the brightened night), a curious accordance with its Greek title. Indeed, before the relic-worship of the Three Kings of Cologne had stifled the recollection of the real signification of the day of the Manifestation, the festival was commonly termed Perchten tac, Perchten naht (bright day, or bright night). Then went on in Germany much what had befallen Beffana, in Italy. By the analogy of saint's days, Perahta, or Bertha, was erected into an individual character, called in an Alsatian poem, the mild Berchte; in whose honour all the young farming men in the Salzburg mountains go dancing about, ringing cattle bells, and blowing whistles all night. Sometimes she is a gentle white lady, who steals softly to neglected cradles, and rocks them in the absence of careless nurses; but she is also the terror of naughty children, who are threatened with Frau Precht with the long nose; and she is likewise the avenger of the idle spinners, working woe to those who have not spun off their hank on the last day of the year. Can this have anything to do with distaff day—the English name for the 7th of January, when work was resumed after the holidays? Herrings and oat-bread are put outside the door for her on her festival—a token of its Christian origin; but there is something of heathenism connected with her, for if the bread and fish are not duly put out for her, terrible vengeance is inflicted, with a plough-share, or an iron chain.

That Frau Bertha is an impersonation of the Epiphany

there seems little doubt, but it is not clear whether there was an original mythical Bertha, who absorbed the brightened night, or if the bright night gave a new title to the old mythical Holda, Holla, Hulla, Huldr (the faithful, or the muffled), a white spinning lady, who is making her feather bed when it snows. She, too, brings presents at the year's end; rewards good spinners, punishes idle ones, has a long nose, wears a blue gown and white veil, and drives through the fields in a car with golden wheels. Scandinavia calls her Hulla, or Huldr; the propitious Northern Germany Holda, probably by adaptation to *hold* (mild). Franconia and Thuringia recognized both Holda and Berchta; in Alsatia, Swabia, Switzerland, Bavaria, and Austria, Berchta alone prevails.

Some have even tried to identify Holda with Huldah, the prophetess, in the Old Testament, but this is manifestly a blunder. And, on the other hand, Bertha is supposed to be a name of the goddess Freya, the wife of Odin; but it appears that though Huldr may possibly have been originally a beneficent form of this goddess, yet that there is no evidence of Bertha's prevailing in heathen times, and therefore the most probable conclusion is that she is really the impersonation of the Epiphany, with the attributes of Holda.

Tradition made her into an ancestress, and she must have absorbed some of the legends of the swan maidens, for she is goose-footed in some of her legends; and she is sometimes, as in Franconia and Swabia, called Hildaberta or Bildaberta, either from the Valkyr, or as a union of both Hilda and Bertha. The goose-foot has been almost softened away by the time she appears as *Bertha aux grands pieds* (wife of Pepin, and mother of Charlemagne); and the connection with the distaff is again traceable in the story of Charlemagne's sister Bertha, mother of Orlando, who, when cast off on account of her marriage, and left a widow, maintained herself by spinning, till her son, in his parti-coloured raiment, won his uncle's notice by his bold demeanour.

Proverbs of a golden age, when Bertha spun, are current both in France and Italy, and in Switzerland they are connected with the real Queen Bertha.

Be it observed that Bertha is altogether a Frank notion, not prevailing among the Saxons, either English or Continental, nor among the Northern races. It is therefore quite a mistake to use Bertha as is often done, as a name for an English lady before the Conquest. One only historical person so called was Bertha, daughter of Chilperic, King of Paris, and wife of Ethelbert, of Kent, the same who smoothed the way for St. Augustine's mission. She was probably called after the imaginary spinning ancestress, the visitor of Christmas night, but though bright was a common Saxon commencement or conclusion, we had no more Berthas till the Norman Conquest brought an influx of Frank names.

The name was, indeed, very common in France and Germany; and in Dante's time it was so frequent at Florence, that he places Monna Berta with Ser Martino, as the chief of the gossips. Since those days it has died away, but has been revived of late years in the taste for old names; and perhaps, likewise, because Southey mentioned it as one of the most euphonious of female appellations. One of the early German princesses, called Bertha, marrying a Greek emperor, was translated into Eudoxia, little thinking that she ought to have been Theophano.*

SECTION IV.—*Easter Names.*

The next day of the Christian year that has given a name is that which we emphatically call Good Friday, but which the Eastern Church knows by the title that it bears in the New Testament, the Day of Preparation, Παρεσκευη (Paras-kewe), from *para* (beyond), and *σκευη* (gear or implements). Thence, a daughter born on that holy day, was christened

* *Church Festivals and Household Words*; Maury-Essaisin; *Les Légendes Pieuses du Moyen Age*; *Die Stern der Weisen*; Bouth; *Reliquia Sacra*; Grimm; Brand; Stanhope, Belisarius.

among the Russians Paraskeva; and the name that has been corrupted by the French into Prascovie, and which is called for short Pascha, is very frequent in the great empire, and belonged to the brave maiden, Paraskeva Loupouloff, whose devotion to her parents suggested Madame Cottin's tale of *Elizabeth, or the Exiles of Siberia*, where the adventures, as well as the name, are deprived of their national individuality in the fashion of the last century.

The Passover was known from the first to the Israelites as Pasach, or Pesach, a word exactly rendered by our Passover, and which has furnished the Jews with a name not occurring in the Scripture—Pesachiah, the Passover of God.

The Greek translators represented the word by Πασχα; Pascha likewise in Latin; whence all modern languages have at least taken some of their terms for the great feast of the Resurrection that finally crowned and explained the Jewish Passover.

Italy inherits Pasqua; Spain, Pascua; Portugal, Pascoa, terms that these two nations pass on to other festal Sundays. Illyria has Paska; Wales, Pasg; Denmark, Paaske; France, Pâques; and we ourselves once used Pasque, as is shown by the name of the anemone or pasque flower.

About 844, Radbert, Abbot of Corbie, put forth a book upon the holy Eucharist, in honour of which he was sur-named Paschasius; and, perhaps, this suggested the use of words thence derived for children born at that season.

Cambrai has Pasqua, Pasquina, Pasquette from 1400 to 1500. Pasquale, Paschino, Paschina, Pasquier, Pascal, all flourished in Italy and France; and in Spain a Franciscan monk, named Pascual, was canonized. Pascoe was married in St. Columb Magna, in 1452; Paschal is there the feminine; and many other instances can be easily found to the further honour of the name. There lived, however, a cobbler at Rome, the butt of his friends, who gave his name of Paschino to a statue of an ancient gladiator that had been newly dis-

interred, and set up in front of the Orsini palace, exciting the waggery of the idle Romans by his likeness to the cobbler. Paschino, the gladiator, proved a convenient block for posting of lampoons and satires, insomuch that the generic term at Rome for such squibs became *paschinado*, whence our English word *pasquinade*. Curious contrast to the other literary association of the word, derived, however, from the surname of Blaise Pascal, whose writing however was, perhaps, in the eyes of the Jesuits, one long and stinging *pasquinade*.

England and Germany held to a term for the spring feast-day of heathen origin, but endeared by ancient use. The Anglo-Saxon *Eostre*, in the old German *Ostara*, seems to have been anciently a goddess connected with the sunrise, and there was a male spirit of light in the North called *Austri*. There is no doubt that this word came from *eos*, *os*, *aus* (the East), exactly the same as the Greek *Ἠὺς*, the goddess who unbarred the gates of day. Thus *Eostre* was probably the presiding deity of morning, in whose honour dances took place after the vernal equinox, at a time corresponding to that of the Passover. The Goths seem to have less regarded her; at least the Ostro-Goths appear to have been so termed merely from their living to the East, as was the case with the two Frank kingdoms, *Ostreich* and *Ne-Ostreich*, the east and not-east realms. *Ulphilas*, in his Bible, translates *Pascha* by *Pask*; and, in the New Testament, *Wycliff* did the same; but in the time of James I., the popular name had prevailed, so that in the Acts we read that Herod intended 'after Easter' to have brought forth St. Peter to execution.

I have seen Easter as a Christian name upon a tombstone in Ripon Cathedral, bearing the date 1813; but as I have also seen it in a Prayer Book belonging to a woman who calls herself *Esther*, it is possible that this may be a blunder of the same kind.

There was, however, soon after the Reformation, an inclination in England to name children after their vernacular

titles of holy days. In 1675, Passion occurs at Bovey Tracey, in Devon; another, in 1712, at Hemiock; and Pentecost is far from uncommon in old registers. At Madron, in Cornwall, in 1632, appear the masculine, Pentecost, and feminine, Pentecoste; and in Essex, an aunt and niece appear, both called by this singular festal name, in honour of Whit Sunday. In 1643, I find it again at St. Columb Magna. It means, of course, fifty, and is Greek; and is the origin (probably) of the German title for the day, Pfingsten, as of the Danish, Pintze. It is called in Italy Pasqua Rosata, because the roses are then in blossom; and this *may* have suggested some of the rose names.

Easter is called Δομπά (the bright day) in Greek, because of the lighting of candles that takes place at midnight in every church. Can it be from this that the Eastern saint of the 10th of February, who suffered at Antioch, in Pisidia, was called Charalampios, Χαράλαμπος, a name which is still used in the Ionian Islands, and is imitated in Russia as Kharalampia, or Kharalamm. Its component parts are *καρ*a (joy), and a derivative from *λαμπας* (light); and we might explain it either glad-light, or the joy of Easter.*

SECTION V.—*Sunday Names.*

Sabbath (rest), in Hebrew, distinguished the seventh day, set apart from the service of the world in memory, first, of the cessation of the work of creation, and next, of the repose of the Israelites after their labours in Egypt. The seventh day, in Italian and Spanish, still holds its old name, though France and part of Germany inherit the ancient German corruption into Sambaztag, and call it Samedi and Samstag, while we have imported Saturn from Rome, and call it Saturday. In Sweden it is Lördag; in Denmark and Norway,

* Kitto, *Bible Cyclopædia*; *Church Festivals and their Household Words*; Grimm, *Acta Sanctorum*; Pott; Michaelis.

Löversdag, i. e., laving-day (bath-day), from the wholesome habit of ablutions at the end of the week; and Grimm cites a Latin poem of the ninth century, on a battle at Fontenay, which puns on the various titles of the day of the week on which it took place.

‘Non Sabbatum fuit, sed Saturni dolium.’

‘No Sabbath was it, but Saturn’s (or Satan’s) washing-tub.’

Surely, in the ninth century, the ‘grand wash’ must have been as dreadful a revolution to a German household as in the nineteenth! In the greater part of Germany, Saturday is only *Sonnabend* (the eve of Sunday).

While the Sabbath was still the sacred day, it does not appear to have suggested any historical name, except that of the father of *Joses Barsabas*, whose father must have been *Sabas*. In 532, however, was born in Cappadocia, *Sabas*, who became one of the most distinguished patriarchs of the monks in Palestine; and in 372, one of the first converts to Christianity among the Goths, then stationed in Wallachia, who had taken the name of *Sabas*, was martyred by being thrown into the river *Musæus*, now *Mussovi*. The locality attached the Slavonians to his name, and *Sava* is still common among them, as is *Ssava* in Russia.

Whether *Sabea* or *Sabra*, the king of Egypt’s daughter, whom St. George saved from the dragon, was named with any view to St. *Sabas*, cannot be guessed. I have seen the name in an old English register, no doubt in honour of the exploit of our patron saint.

The day of rest gave place to the day of Resurrection, the Lord’s day, as we still emphatically call it, after the example of the Apostles, though our common name for it is still the old heathen one that dedicated it to the sun’s worship. Perhaps it is well that our feast of Easter should be the sunrise feast, as the day kept weekly in honour of the rising of the Sun of Righteousness should be Sunday: *Sonntag*, in German.

St. John called it *Kýriakos* (the Lord's), and in this he has been followed by the entire Greek Church, with whom Sundays are still *Kyriakoi*.

It seems to have been the translators of the Septuagint that first gave its highest sense to *Kýrios* (Kyrios), a lord or master, from the verb *kýrew* (kyreo), to find, obtain, or possess.

They used it to render the Hebrew *Adonai*, which the reverent Jews always employed in reading, instead of the more awful name revealed to Moses. The New Testament continued this divine sense of the word, especially applying it to the Lord and Head of the Church; and so deep a hold had this title on Christian hearts, that the Greek invocation, *Kyrie-eleison* (Lord have mercy) was transplanted into Latin liturgies, instead of being translated. Long was it supposed that our own word church was a direct adoption of the Greek *κυριακή* (the Lord's house), and though a few philologists have, of late, given up this derivation as contrary to the ordinary rule, others still hold it firmly, remembering that the Goths took their Christianity, not through the Latin, but the Greek Church. Without trenching on this dangerous ground, however, *Kýriakos* (Kyriakos) is really a curious and interesting word; but it must be remembered that our spelling with *C*, instead of *K*, has led to a misapprehension of the sound of the names formed from it.

St. Kyriakos, or, as Rome spelt him, Cyriacus, was martyred under Diocletian, had his relics dug up afterwards, and his arm given to the abbey of Altdorff, in Alsace. From him came the Roman Ciriaco and the French Cyriac, all of which may mean either 'the Lord's,' or 'the Sunday child.'

At the same time a little Kyriakos of Iconium, a child of three years old, fell, with his mother, Julitta, into the hands of the persecutors of Seleucia. The prefect tried to save the child, but he answered all the promises and threats alike with 'I am a Christian,' till, in a rage, the magistrate dashed his

head on the steps of the tribunal, and his mother, in her tortures, thanked heaven for her child's glorious martyrdom. Their touching story made a deep impression, perhaps the more from the wide dispersion of their supposed relics, which were said to have been brought from Antioch by St. Amator, of Auxerre, about the year 400, and thence were dispersed through many French towns and villages, in which he was called St. Quiric or St. Cyr.

One of these was that village, near Versailles, where Madame de Maintenon founded her school for young ladies of small fortune and noble birth, afterwards converted by Napoleon I. into a military college.

The ancient British Church became acquainted with the mother and child through the Gallic. Welsh hagiology owns them as 'Gwyl Gwric ac Elidan;' and Cwrig has been continued as a name in Wales, whilst, on the other hand, the child is equally honoured in his native East—by Russia, Armenia, Abyssinia, and even the Nestorian Christians. He is probably the source of the Illyrian names Cirjar and Cirko.

Kyrrillos (Κυρίλλος) fell to the lot of two great doctors of the Church—patriarchs, the one of Alexandria, the other of Jerusalem; also to two martyrs, one a young boy, and thus it became widely known. The Welsh had it as Giriocel, which really is nearer the pronunciation than our own Cyril, with a soft *C*. It is a name known everywhere, but more in favour in the East than the West, and of honourable memory to us for the sake of Kyrrillos Lucar, the Byzantine patriarch, the correspondent of Laud, and afterwards a martyr. Latterly, fashion has somewhat revived it in England; and the feminine, Cyrilla, is known in Germany.

English.	French.	Portuguese.	Spanish.
Cyril	Cyrille	Cyrillo	Cirilo

Italian.	German.	Russian.	Illyrian.
Cirillo	Cyrill	Keereel	Cirilo Ciril Ciro

Probably, however, this is only the diminutive of *kyrios* (a master), and did not begin with a religious import.

The Latin equivalent for the Greek, *Kyriakos*, was *Dominica*. The immediate derivation of this word is in some doubt. It certainly is from *Dominus*; but there is some question whether this word be from *domo* (to rule), a congener of the Greek *δυναω*, and of our own *tame*; or if it be from *domus* (a house), a word apparently direct from the Greek *δομος*, from *δευω* (to build); another branch from that same root, meaning to rule or govern.

The question is, after all, only whether the master of the family is to be considered as the tamer or ruler, or as the householder. At Rome, he was the *dominus*, his wife *domina*, or familiarly, *domnus*, *domna*, terms that have passed in various forms into titles in almost every modern tongue. *Dom*, in Portuguese, is the contraction unchanged in spelling. *Dom*, again, was the prefix of all French beneficed clergy, before it gave place to the courtly title of *l'abbé*. *Dominie* holds its ground in Scottish for a pedagogue; in Holland, for a parish priest; and even in England, Oxford Dons are a relic of its former use. *Don* has continued unchanged as the title of every Spanish gentleman, from the king to the poorest *hidalgo*, always used with the Christian name; and while Italy was under Spanish influence, had a partial use there, though latterly it became restrained to the ecclesiastics of the Benedictine order. *Domina* has been even more widely extended; she is the *Dofia* of Spain and Portugal, *Domna*, in old Provence. In Italy, *donna* has become the synonym for a woman, and in former times, *Madonna* was there the

universal mode of address, which became contracted into Monna, or Mona, and gradually became restricted to the Blessed Virgin; while the ladies adopted the feminine of the *senior*, or elder, which, after the French example, titled the male part of the creation. French woman-kind were, however, constant to their dame and madame from these Roman remains; and from them we English applied them to women of high degree, so that dame is still the official designation of a knight's wife; although, practically, even the village matrons have come to disdain the title, that somewhere about the seventeenth century was allowed to descend to them; whilst madam continues to be the most respectful address to every lady in the land; and madame is indiscriminately used for all foreign matrons, whose titles may perplex us unless rendered into French. Madame, with the Christian name, was the official title of king's daughters in France; without it, it was simply applied to the wife of the first prince of the blood royal. The diminutive of don was in Italian, *donzel*; in Spanish, *doncel*; in French, *damoiseau*, a name applied to noble youths in a state of pagedom, and under the control of the officer called in Spain, *alcayde de los donceles*; in France, *maître des damoiseaux*. These young gentlemen soon contrived to shake off their title, which chiefly survives in the surnames Donzelli, Donizetti, Donzelle, Denzil; but their sisters have been more patient of it, and are still English damsels, French demoiselles, and Italian damigelle; the pretty old *donzelle* having become obsolete, while *signorina* is the title in actual use. Mademoiselle has followed her mother, madame, all over Europe—madamigilla at Rome; and, like her, furnishes us with the plural deficient in the barbarous contractions by which we are pleased to designate our untitled population. Indeed, mamzelle, as it is vulgarly pronounced, has become in Scandinavia a synonym for a housekeeper of somewhat

superior rank. Dueña, a mistress, as she once was in Spain, has had something the same fate, descending to be the trusted housekeeper, or *dame de compagnie*, so essential to the lady's respectability, that a Spanish painter, whose wife insisted on keeping one for the sake of appearances, painted one for her on a screen, so as to deceive all her visitors into the belief that she was thus attended. The old lady was likewise intended as a spy or restraint on the conduct of the mistress, who, half eastern and entirely ignorant, was apt to realize Le Maistre's saying, that to guard women '*il fallait quatre murs ou quatre Evangiles*,' and thus the modern sense of duenna was acquired, probably through the medium of the Dueña Rodriguez. From *dominus* again arose dominion, domain, and the affix dom, signifying what is ruled over.

The word Dominus was again used as an equivalent for the Greek *Κυριος*, and thus became a Divine title when places of worship becoming known as the House *Domini* (of the Lord), the term *duomo*, *domnach*, and *dom* in Italy, Ireland, and Germany, adhered to the chief mother church of the diocese, and is now applied to cathedrals; whilst from the peculiar cupola of Italian *duomi* of the Romanesque or Byzantine period, we have taken our word dome, applied to form alone.

Dominicus, the adjective formed from this word, is found in the French term for the Lord's Prayer, *l'Oraison Dominicale*, and it likewise named the Lord's Day, Dies Dominica; Domenica, in Italy; Domingo, in Spain; Dimanche, in France. The first saint, who was probably so called from being born on a Sunday, was San Dominico of the Cuirass, a recluse of the Italian Alps, whose mortification consisted in wearing an iron cuirass, which he never took off except to scourge himself. He died in 1024; and a still sterner disciplinarian afterwards bore the same name, that Dominico whom the pope beheld in a vision upbearing the Church as a pillar, and who did his utmost to

extirpate the Albigenses; whose name is connected with the foundation of the Inquisition, and whose brotherhood spread wherever Rome's dominion was owned. He is saint for namesakes out of Romanist lands, but in these it occurs, and has an Italian feminine, *Domenica*; for short, *Menica*. Perhaps this likewise accounts for the Spanish *Mendez* and *Mencia*. This last may, however, be from *Monica*, the mother of St. Augustine, whose name has never been accounted for. It may be from some unknown language; but is sometimes supposed to be from *moneo*, to advise. *Monique* is rather a favourite with French peasants, and *Moncha* was Irish, but it has not been as common as it deserves.

Irish. Domnech Dominic	French. Dominique	Italian. Domenico Domenichino Menico	Spanish Domingo Mendez
Portuguese. Domingos	Slavonic. Dominik Domogoj Dinko Dunko	Hungarian. Domokos	Servian. Dominic Menz Menzel

The Slavonians have, however, a name for their Sunday in their own tongue—*Nedele*; and have formed from it the *Nedelco* of the Bulgarians; the *Nedeljko*, *Nedan*, *Nedo*, and the feminine, *Nedelijka* and *Neda*, of the Illyrians.

I am aware of no other names from days of the week, except the 'Thursday October Christian' of Pitcairn's Island, who was probably so called in recollection of the Man Friday.

All Saints' Day has furnished Spain with *Santos*; and

France, or rather San Domingo, with Toussaint, unless this last be a corruption, or, perhaps, a pious adaptation of Thors tein—Thor's stone, turned into All Saints.*

* Grimm; *Church Festivals and Household Words*; Butler; Rees *Welsh Saints*; Facciolati; Michaelis.

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